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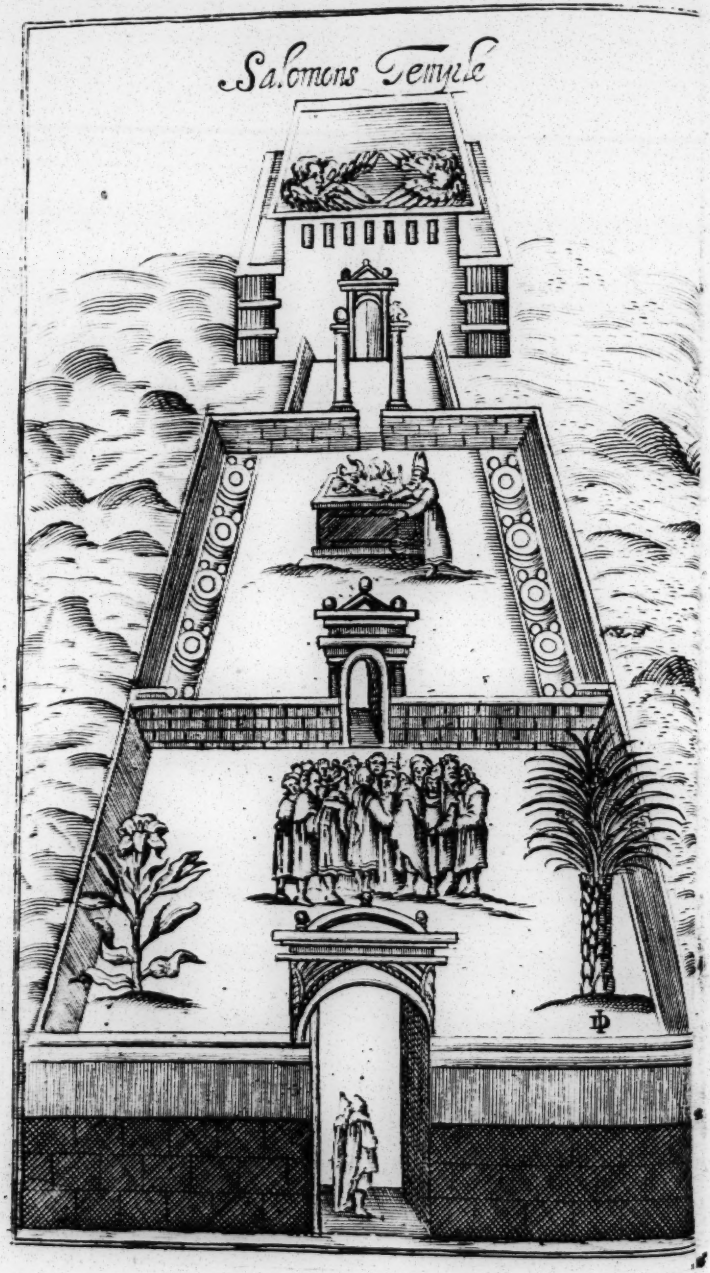
Salomons Temple

AN ABRIDGMENT OF THE HISTORIES, OF

NOAH.
JOSEPH.
MOSES.
JOSHUAH.

HEZEKIAH.
ZEDEKIAH.
And the taking of the ARK.

WITH

Meditations and Prayers, upon each Hiſtory.

By JOHN JACKSON, born at Killingraves in *Com. Ebor.*

Pſal. 22. 4.

Our Fathers hoped in thee, they truſted in thee, and thou didſt deliver them.

LONDON,
Printed by *John Legatt.*
1647.

YALE

TO THE RIGHT HONOVRABLE

Sir JOHN GAYER Knight,
Lord Major of the Renowned Citie of
LONDON.

My Lord,

THe contraction of the Hiſtories of Holy Scripture, compriſed in this ſmall Book, points at government and order, both in Church and Commonwealth, to preſerve Gods people within their due limits; without which, their inclinations and nature are prone to nothing but diſorder, tending to endanger all quiet and peaceable concord to the life of

man, and to confuſe our way towards that bleſſed and hoped for Eternitie.

The matter being ſuch, my Lord, it emboldens me to preſent it to your Honour, the prime Governour of this great and glorious City, the which in all ages hath been ſo famous, both at home and in forraign parts, for the Civill government thereof, under the Soveraign authoritie of ſo many pious Princes of this our Nation, and under them the Lieutenants and Governours of this Citie.

In ſome degree my Lord, comparatively, *Moſes*, or *Ioſhuah*, had more cauſe of care and prudence to guide the children of *Iſrael* then lies upon you, who now ſtands at the ſtern of this Citie,

tie, and upon the center of this Kingdome, for doubtleſſe without Gods eſpeciall mercy and bleſſing in your vigilancy and government in theſe diſtracted and corrupt times, great dangers may enſue. For the ſeed of *Iacob* came ſhort of us, in murmuring and repining at Gods bleſsings, plenty, and comforts, the which we have enjoyed above other Nations, and the fulneſſe of his Manna hath made us ſurfet, and that upon his plenty to forget his goodneſſe; and doubtleſſe in this dangerous diſtemper, never in any age was more cauſe of judgement and care of this Citie, by the principall Governour, then now; to preſerve unity, tranquility, and concord. For it is doubtfull, my Lord, that

Ieruſalem was not in more danger, in the reign of King *Hezekiah* by *Senacherib* an outward enemy, then without Gods great mercy and prevention, this City may fall into by private faction and ſchiſm; by which very faction, being then grown to a ſuperlative height at the laſt deſtruction, of that *once Holy Citie*: the Romans without, their open and conquering enemy, was not ſo cruell, nor hurtfull to them, as was their ſedition within, amongſt themſelves, occaſioned by the fierie-ſpirited zealots, and their three ſeditious Captaines the monſters of Mankinde, the very types and ſpirits of too many here, in this our unhappy age, and therefore God divert this Kingdom and City from unbrideled and head-

ſtrong

ſtrong liberty, the fruit of pride, and from the puniſhment that by courſe followes it; for if our ſins be like theirs, we muſt expect no leſſe puniſhment then fell upon this City of Ieruſalem, which was firſt ſelected to be the place of Gods worſhip, and had the preſence, bleſsings, and prayers of ſo many holy Kings, Prophets, and Prieſts for it and upon it, and that great God, grant, that we may receive humbleneſſe into our hearts, and believe that doctrine without any ſingular interpretations thereof, but truly as it was meant, and in all ages hath univerſally proſpered by Gods bleſsing to his own ordinance upon that remarkable principle, *Let every ſoul be ſubject to the higher powers, Rom.* 13. *verſ.* 1, 2, 3. My

My Lord, I am ſomething the more bold to dedicate theſe my poor endeavours unto your Lordſhip, as being my ſelf, a *Free-man* of this Citie; by reaſon whereof, it looking onely upon Divinitie, I may hazard a cenſure from ſome, being as *free* in their diſcourſe. But it pleaſing God through many trials, and obſervations of this world, mercifully to make me reflect upon my ſelf, and to turn towards him, by ſight and conſideration of that ſaying of *Solomon*, *That all is but vanitie and vexation of ſpirit*; and to think that proſperitie and adverſitie are equall tracts in our way towards heaven, as they may be uſed, by Gods grace, the one with moderation, the other with patience; therefore I have

put

put my heart and pen (by Gods directions) to this plain, but well intended work, tending to devotion, thinking to have done it, onely for my owne meditation and comfort to my ſelf, but by the perſwaſions of zealous men, I was encouraged to put it to the preſſe; and by my own ſpeciall motion, I was perſwaded to dedicate it to you. God guide your Honour, and give much happineſſe to Your Government, and *Fitz Alwins* felicitie to your ſelf, with a ſucceſſefull progreſſe as you have begun, and due obedience from us all, in our ſeverall places and callings, and to ſubmit proportionably by degrees one to another, and all of us to the ſupreme power appointed by God, ſo ſhall peace by

Gods

Gods goodneſſe, return to this Land, and the bleſsing and concord in this Citie, as from a ſpring, ſhall refreſh, and prove a happineſſe to the whole *Monarchy*.

Being the continuall prayer, of
your Honours moſt humbly
devoted Oratour,

Febr. the 18th.
1647. JOHN JACKSON.

TO

To the Reader.

Chriſtian Reader,

THis ſhort abridgement being drawn out of ſome part of the Hiſtories of the old Teſtament, yet following the very plain phraſe of the holy Scripture, I do recommend unto thee, it being ſo portable to carry about thee, and ſo profitable to reade, being the circumſtances of ſuch matter as behoves thee to know and practiſe, to comfort and encourage thee in this thy pilgrimage, and to paralell all thy ſufferings, in theſe ſad and bad times, by the example of theſe Kings, Prieſts, and Prophets, which were holier and better then thy ſelf, thereby to teach thee with the like reſolution and perſeverance to follow their ſteps, and them in all their good examples of piety, patience, and devotion, as likewiſe to obey thy Governours and ſuperiours, appointed by God over thee. It will likewiſe be uſefull for thee in thy private cloſet, for thy contemplations in the fields, for thy children to reade at home, to perfect them in the knowledge of the wonderfull workes of God, that in their innocency and youth they may be engraffed in this ſo neceſſary knowledge, learning betimes to practiſe the piety of theſe holy men, and to ſtrengthen them in grace, and a happy courſe, in this their ſpirituall warfare towards their hoped for happineſſe.

Now

Now for the ſeverall meditations and prayers, following each Hiſtory, if they fall ſhort of thy deſire, in elegancy of phraſe, or length of lines, or ſtrength of zeal, I ſhall deſire God to enlarge thine heart unto more perfection in thy ſelf, and to ſtir up happy and learned men, that may enlarge this ſo neceſſary work, tending to devotion, ſo requiſite for this age, ſo full of ſpirituall pride, the which hath ſo much enfatuated our underſtandings, and brought us to ſo dangerous a diſtemper; and God divert from us that heavy judgement which is the attendant unto this burning feaver of pride, and ſelf-conceit, and inſenſible frenzie, which cannot be cured, but by him that raiſed the dead to life; And that God of power and mercy, give us all that perfect humility which is ſo pleaſing unto him, and the onely ſafe and ſure rule, which will bring us to all other vertues, and to that right and plain way, that will leade us to perfect happineſſe in heaven, the reſting place of the humble and meek in heart.

So deſiring God to direct thee in the reading, and all of us to practiſe what we reade, I commit thee to Gods mercifull guidance and protection.

F. F

TO
HIS MVCH RESPECTED
Friend,
Mr. John Jacksgn.

Sir,

I Have peruſed with much comfort, the Manuſcript you ſent me; and whereas you deſire my opinion of it, truly, Sir, I muſt tell you, without complement, that it is a very uſefull and pious piece of devotion. Doubtleſſe, you were truly inſpired, when you were compiling the work, and your ſoul had taken a high flight towards her Creatour; inſomuch, that one may finde, that you felt the joyes of heaven, while you were thus meditating upon them.

This part of the Chriſtian Commonwealth will be much obliged to you for ſuch materiall

notions

notions and ſtraines of piety For my particular, I muſt confeſſe they afforded me much ſolace in this my ſad condition; for they raiſed my ſpirits to a great height of comfort, and I am confident, they will work the ſame effect in any ſoul that is ſuſceptible of ſpirituall impreſsions.

So, with my very kinde reſpects to my dear friend, your kinſman, Major John Jackſon;

I reſt

Yours,
moſt affectionately
to diſpoſe of

From the Fleet, this
5. of Novemb.
1646.

JAMES HOWELL.

Errata.

PAg. 49. lin. 13. for *live* read *love*, pag. 83. l. 2. for *adoring* read *adorning*. fol. 111. lin. 16. for *great* read *greater*, fol. 117. lin. 22. for *chief* read *children*, fol. 121 lin. 16. for *fear* read *terror*, fol 125. lin. 21. for *ſpirituall* read *ſpirited*, fol. 136. line 4 for *command* read *commanded*, fol. 139 lin. 19 *and* left out, fol. 142 lin. 5. for *them* read *him* fol. 205. line 24. for *conſternation* read *conſternation*, fol 223. lin. 5. for *led* read *fled*, fol. 210. line 13. *that* left out, fol. 182. line 12. for *thy* read *the*, fol. 184. line 14. for *comforts* read *comforters*.

The

THE HISTORY of *Noah*.

Noah was the ſon of *Lamech*, who did propheſie concerning him, of the comfort that ſhould proceed from him, becauſe of the earth, the Lord had curſed, and *Lamech* lived after he begat *Noah* five hundred ninety and five years and begat ſons and daughters. Gen. 5.

And it came to paſſe, when men began to multiply upon the face of the earth, and great impiety did abound; that Gods wrath was kindled againſt them for their iniquities, for God ſaw the wickedneſſe of man was great on the earth, and that every thought and imagination of his heart was evil continu- Gen. 6.

ally: and the Lord ſaid, I will deſtroy man from the face of the earth, both man and beaſt, and the creeping thing, and the fowls of the aire, for it repenteth me that I have made them. But *Noah* found grace in the eyes of the Lord: for he was a juſt man and perfect in his generations.

6. *Noah* had three ſons, *Sem*, *Ham*, and *Japhet*; and the earth was corrupt before God, and filled with violence. And God ſaid unto *Noah*, The end of all fleſh is come before me, for the world is filled with iniquity and violence: Behold, I will deſtroy them with the earth. Make thee an Ark with roomes in it, and pitch it within and without, and faſhion it as I direct thee: a window and a door ſhalt thou make in it: make it with a lower, a ſecond, and a third ſtory.

For behold, I will bring a flood of waters upon the earth to deſtroy all fleſh, and every thing that is in the

the earth ſhall die. But with thee will I eſtabliſh my covenant, and thou ſhalt come into the Ark, thou and thy ſons, and thy wife, and thy ſons wives with thee. And of every living thing of all fleſh male and female ſhalt thou bring into the Ark to keep them alive with thee, and take in with thee food of all ſorts, for thee and for them. And *Noah* did all that the Lord commanded him; and when the Ark was finiſhed, the Lord ſaid unto him, Come thou and al thy houſe into the Ark, for thee have I ſeen righteous beme in this generation.

And bring into the Ark of every cleane beaſt by ſevens, and of uncleane by two, male and female: and of fowles by ſeven, to keepe ſeed alive upon the face of the earth: for after ſeven dayes, I will cauſe it to rain upon the earth forty dayes and fourty nights: and *Noah* did as the Lord commanded him. He was ſix hundred years old when Gen. 7.

the flood was upon the earth: and after he and his family were entered into the Ark and all other living creatures, as 'twas commanded, the flood came upon the earth, and the Ark was borne above the waters, and went upon the face of it, and the waters prevailed exceedingly upon the earth, and all the high hils that were under heaven were covered: and all fleſh died that moved upon the earth, and the waters prevailed one hundred and fifty dayes upon the earth: but after God made a winde to paſſe over the earth and the waters aſſwaged.

Verſ. 8. And after the hundred and fifty dayes the waters were abated, and the Ark reſted upon the mountains of Ararat, and after fourty dayes *Noah* opened the window of the Ark and ſent out a Raven which went forth to and fro untill the waters were dried up from off the earth: alſo he ſent forth a Dove to ſee if the waters were abated from

off

off the face of the ground: but the Dove found no reſt for the ſole of her feet, but returned to the Arke. But after ſeven dayes more he ſent forth the Dove again, and the Dove came in to him in the evening, and in her mouth was an Olive leafe, ſo by that *Noah* knew the waters were abated upon the earth. After that he ſtaid ſeven dayes more and ſent the Dove out again which returned no more unto him: then *Noah* removed the covering of the Ark, and looked, and behold, the face of the earth was dry, and God commanded *Noah* to come out of the Ark, and all that was within it; the which he did: and after he built an Altar unto the Lord; and offered burnt-offerings on the Altar, which was pleaſing to the Lord; and the Lord bleſſed the earth againe, and promiſed never to deſtroy it by water any more, and ſet the Rainbow as a ſigne thereof.

And the Lord bleſſed *Noah* and 9.

his ſonnes, and *Noah* began to be a husbandman, and he planted a vineyard, and he drank of the wine and was drunk, and was uncovered within his tent. And *Ham* the father of *Canaan* ſaw the nakedneſſe of his father and told his two brethren without: then *Sem* and *Japhet* took a garment and laid it upon both their ſhoulders and went backwards and covered the nakedneſſe of their father, and would not look upon his nakedneſſe: but when *Noah* did awake and knew what his younger ſonne had done: he ſaid, Curſed be *Canaan*, a ſervant of ſervants ſhall he be unto his brethren. And *Noah* lived after the flood three hundred and fifty yeares: and all the dayes of *Noah* were nine hundred and fifty years and he died.

MEDI

MEDITATIONS UPON *NOAH.*

O *Lord make me ſenſible of the grievouſneſſe of ſin, and of the puniſhments that follow ſuch tranſgreſsions: let this example of the old world in the time of* Noah, *teach me to look into my ſelfe, that I may ſee mine owne iniquities, and the corruptions of my heart, and give me, O Lord, true repentance and contrition, that I be not drowned in the deluge of my ſinfulneſſe: but receive me with thy ſervant* Noah *into the Arke of thy ſaving mercy, and good Lord, let me not be like thoſe ſecure and ſinfull perſons, that built the arke and they themſelves periſhed; to give inſtructions to others, and my ſelfe to fall into impiety; to be left out of thy holy Arke of thy ſaving grace, or out of the bleſsings of thy holy Church, and ſo come at laſt to periſh in my ſinnes. O*

Lord, whiles I am in this Ark of materiall ſafety and refuge, keep me thy ſervant ſafe from the danger of ſhipwrack and leaking, in the faith and unity of the Church, not to diſtruſt thy providence in this Ark, though I live and ſubſiſt amongſt the bruit beaſts, and wilde creatures of this world, who be as the Pſalmiſt ſpeaketh, Like the horſe and mule that have no underſtanding: Send the Dove of thy holy Spirit with the olive branch of thy ſtrength and comfort unto me, that may bring joyfull tidings unto my ſoule of that happineſſe which I may expect when I ſhall be enlarged out of this fleſh.

Bring thy Arke, thy Church, O Lord, out of the troubleſome waters of affliction and perſecution, that now ſo grievouſly toſſe and diſturbe that poore modell, that it may reſt upon the ſafe mountains of Ararat, in the full power of thy mercifull redemption. In thy due time take from over my underſtanding, the covering of the Ark, that I may diſcerne the pleaſure of that hea-

venly

venly habitation, which thou haſt prepared for my ſoule, and that I may with a particular evidence of faith and piety, paſſe out of this Ark thy Church militant, to thy Church triumphant in heaven; and let me build here an altar of thankſgiving, with the incenſe of Zeale burning in my heart, to praiſe thee for all thy mercies, and goodneſſe towards me.

And good Lord, whiles I live here the ſmall remainder of my dayes, let me not be overcome with intemperate deſires, or ſin in the wrong uſe of theſe thy creatures, that thou haſt ordained for my miſerable life; but to uſe them ſoberly without drunkenneſſe or any exceſſe, that thereby I may be the better enabled by the comforts of them, to ſerve thee in the moderate uſe thereof, and all other thy bleſsings. And good Lord, give me grace to cover the infirmities of ſuch fathers, and others of the world, which I ſhall ſee to fall by weakneſſe into theſe or the like offences, and charitably to judge of them, and to

judge

judge of my owne wayes, looking into my owne actions; and with a ſingle eye to judge my ſelfe before others: then ſhall not I caſt a ſtone at another, but reflect the worſt thought upon my ſelfe, ſo ſhall the ſoule of thy ſervant, O Lord, avoid all active ſcandall and black reproach, and that curſe which Cham *received from* Noah *his father, ſtanding upon record for ever.*

THE

THE HISTORY of *Joseph*.

Iacob loved *Joseph* more then all his children, because he was the sonne of his old age, and he made him a coat of many colours: and *Joseph* dreamed certain dreames, the interpretation whereof much displeased his brethren, and they hated him, and conspired to slay him. But *Reuben* his brother heard it and delivered him out of their hands. But it came to passe afterwards that they stript him, and took and cast him into a pit where was no water; and they sitting downe to eat bread, a company of *Ishmaelites* came from Gilead with their Camels, bearing spicery, balme and myrrhe; going into Egypt. Gen. 37.

And

And *Judah* did perſwade his brethren not to kill *Joſeph* that his blood might not be upon them, but to ſell him to theſe *Iſhmaelites*: and they ſold him to a Midianite Merchant for twenty pieces of ſilver, and he carried *Joſeph* into Egypt.

And his brethren took *Joſephs* coat, and killed a kid and dipped the coat in the blood, and brought it to their father who knew it, and ſaid, It is my ſonnes coat, and ſome beaſt hath devoured him: and *Jacob* rent his clothes and mourned for him many dayes.

And all his ſonnes and daughters roſe up to comfort him, but he refuſed to be comforted: after the Midianites ſold *Joſeph* into Egypt, unto *Potiphar* an officer of King *Pharaohs*, who was Captaine of his guard.

Now the Lord was with *Joſeph*, and he was a proſperous man, and found favour in the ſight of *Potiphar*,

phar, who made him overſeer of his houſe, and all that he had he put into his hand; and the Lord bleſſed the Egyptians houſe for his ſake, and *Joſeph* was a goodly perſon and well favoured.

It came to paſſe that *Potiphars* wife grew in love with him, tempting him to lye with her; but he refuſed, and ſaid unto her, My Maſter hath beene kinde unto me, and committed all to my charge: and how then can I doe this great wickedneſſe and ſinne againſt God?

But ſhe daily ſolicited *Joſeph*: and one day coming into the houſe ſhe caught him by the garment, ſaying, lye with me, and he left his garment and fled: then ſhe called aloud unto the men of her houſe, and ſaid, An Hebrew is brought unto us to mock us, he came and urged to lye with me, and I cryed with a loud voice: and when he heard me cry he left his garment and fled: and when her lord came

home

home ſhe told him of this paſſage; and his wrath was kindled againſt *Joſeph*, and put him into priſon. But the Lord was with *Joſeph*, and ſhewed him mercy, giving him favour with the keeper of the priſon.

Gen. 40. And it came to paſſe that *Pharaoh* King of Egypt was wroth with his principall Butler and Baker, and they were committed to the priſon where *Joſeph* was; and they dreamed dreams both of them one night.

Joſeph coming unto them in the morning, they were ſad: and he ſaid unto them, Wherefore looke you ſo ſadly? and they told him their dreames, the which he interpreted; that the Butler within three dayes ſhould be releaſed and in King *Pharaohs* favour, and deliver the cup into his hand as he formerly did: and *Joſeph* deſired him to remember him with *Pharaoh* when he was thus advanced.

And *Joſeph* interpreted the Bakers dreame, that within three

dayes

dayes he ſhould be hanged on a tree: and it came to paſſe the third day was *Pharaohs* birth-day, that he made a feaſt to all his ſervants: and he reſtored the chiefe Butler to his place, and he gave the cup into *Pharaohs* hand, but he hanged the Baker: yet did not the Butler remember *Joſeph*, but forgat him.

And it came to paſſe after two yeares that *Pharaoh* dreamed that he ſtood by the river, and there came out of the river ſeven well favoured kine, fat, and they fed in a medow; and ſeven other kine came out of the river ill favoured, and leane, and ſtood by the other kine; and did eat them up: and he dreamed a ſecond dream, that ſeven ears of corn came up upon one ſtalke, rank and good; and ſeven thin ears and blaſted with the Eaſt winde ſprung up after them, and the ſeven thin ears devoured the ſeven ranke and full ears. Gen. 41.

Pharaoh being troubled at theſe dreames,

dreams, ſent for the Magicians of Egypt, but none of them could interpret theſe dreams.

Then ſpake the cheife Butler unto *Pharaoh*, ſaying, "I do Remember my faults this day, thou waſt wroth with me and thy chief Baker, and put us in priſon; and we dreamed both in one night, and there was in the priſon with us a young man an Hebrew that did interpret our dreames, and according to his interpretation, he was reſtored to favour, and the Baker hanged.

Then *Pharaoh* ſent for *Joſeph* out of the dungeon, and he ſhaved himſelfe, and changed his raiment, and came in unto *Pharaoh*: and *Pharaoh* ſaid unto *Joſeph*, I have dreamed a dreame, and no man can interpret it: and *Joſeph* anſwered *Pharaoh*, ſaying, It is not in me. God ſhall give *Pharaoh* an anſwer of peace.

Then *Pharaoh* related his dream, and *Joſeph* anſwered,

The

The dreame of *Pharaoh* is one: the ſeven good kine, are ſeven years; and the ſeven good ears, are ſeven years; and the ſeven thin and ill favoured kine that came up after them, are ſeven years; and the ſeven empty ears blaſted with the Eaſt winde, ſhall be ſeven years of famine; this is the thing that God is about to doe. Behold, there ſhall come ſeven years of great plenty thoroughout all the land of Egypt; and there ſhall be ſeven years of famine, and the famine ſhall conſume the land. Now therefore let *Pharaoh* look out a man diſcreet and wiſe, and ſet him over the land of Egypt, to provide in the ſeven years of plenty, for the famine that ſhall follow: and the counſell was good in the eyes of *Pharaoh* and his ſervants.

And *Pharaoh* ſaid unto *Joſeph*, for as much as God hath ſhewed thee all this, there is none ſo diſcreet and wiſe as thou art: therefore thou

shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater then thou: and *Pharaoh* set him over the land of Egypt: and took off his Ring from off his hand, and put it upon *Josephs* hand, and arrayed him in vestures of fine linen, and put a gold chaine about his neck.

And he made him ride in the second Chariot which he had; and they cryed before him, Bow the knee: he made him Ruler over all the land of Egypt, and he gave him to wife *Asenath* the daughter of *Poti-pherah* Priest of *On*.

Then was *Joseph* thirty years old.

And *Joseph* went out from the presence of *Pharaoh*, and went throughout all the land of Egypt, and gathered provision in the seven years of plenty, for the seven years of famine that was to follow: and unto *Joseph* was born two sonnes before

before the years of famine came: and he called the name of the firſt *Manaſſeh*, and the name of the ſecond *Ephraim*. After the famine was over the land of Egypt, the people cryed to *Pharaoh* for bread, and *Pharaoh* ſent them to *Joſeph*; then *Joſeph* opened all the ſtore-houſes, and ſold unto the Egyptians: and all Countries came into Egypt to *Joſeph* for to buy corne, becauſe the famine was ſo ſore in all lands.

Now when *Jacob* heard there was corne in the land of Egypt, he ſaid to his ſonnes, Get you thither and buy for us from thence, that we may live and not die: and *Joſephs* ten brethren went downe to buy corne in Egypt, but *Benjamin* ſtaid at home with *Iacob*: and the ſonnes of *Iſrael* came into Egypt unto *Joſeph* who ſold the corne and bowed downe themſelves before him with their faces to the earth: and *Joſeph* knew them to be his bre- Gen. 42.

thren, but made himselfe strange unto them, and spake roughly unto them: and he said unto them, Whence come ye? they said, From the land of Canaan to buy food. then said *Joseph* unto them, Ye are spies: to see the nakednesse of the land you are come: and they said unto him, Nay, my lord, but to buy food are thy servants come. we are all one mens sonnes, we are true men, thy servants are no spies. and they said, Thy servants are twelve brethren the sonnes of one man in the land of Canaan, and behold, the youngest is this day with our father, and one is not living. And *Joseph* said unto them, Ye are spies, hereby ye shall be proved. By the life of *Pharaoh* ye shall not goe forth hence, except your youngest brother come hither: and he put them altogether three dayes into prison, and *Joseph* said unto them the third day, If ye be true men, let one of your brethren stay

her

here in priſon, and goe ye and carry corne for the proviſion of your houſes, and bring your youngeſt brother to me, and they did ſo: and they ſaid, one to another, We are verily guilty concerning our brother *Joſeph*, in that we ſaw the anguiſh of his ſoul whē he beſought us, and we would not heare: therefore is this diſtreſſe come upon us. And *Reuben* anſwered them ſaying, ſpake I not unto you, ſaying do not ſin againſt the childe, and ye would not heare, therefore behold all his blood is required; and they knew not that *Joſeph* underſtood them, for he ſpake unto them by an Interpreter: and he turned himſelf about from them and wept, and returned to them again, communing with them, and tooke from them *Simeon* and bound him before their eyes: ſo *Joſeph* diſpatched them away with their proviſions, and commanded their money to be put in their ſacks: and they laded their aſſes with corn

departed thence: and opening their sacks and there finding their money they were afraid, saying one to another what is this that God hath done unto us?

And they came unto *Jacob* their father, unto the land of Canaan, and told him of that befell unto them but Jacob was troubled to part with *Benjamin*, and said unto them me have ye bereaved of my children, *Joseph* is not living, and *Simeon* is not here, and ye will take *Benjamin* away, all these things are against me: then *Reuben* spake unto his father saying, kil my two sonnes if I bring him not to thee: and he said my sonne shall not goe down with you; for his brother is dead, mischiefe befall him in the way then shall ye bring down my grey haires with sorrow to the grave.

Gen. 43. But the famine continuing sore in the land, and having spent the which they brought out of Egypt *Jacob* said unto his sonnes go again

and buy us ſome food in Egypt: and *Judah* ſpake vnto him ſaying, the man did ſolemnly proteſt unto us, ſaying, Ye ſhall not ſee my face except your brother be with you; and *Iſrael* ſaid, Wherefore dealt you ſo ill with me, as to tell the man that you had another brother? And they ſaid, The man did aske us ſtraight of our ſtate and kindred: and *Judah* ſaid unto *Iſrael* his father, Send the young man with me, and we will ariſe and go, that we may live and not die for want of food, both we and thou, and alſo our little ones; and I will be ſurety for him; of my hand ſhalt thou require him: if I bring him not to thee, then let me beare the blame for ever: and then father *Iſrael* ſaid unto them, If it muſt be ſo, Now then doe this; Take of the beſt fruit of the land in your veſſels, and carry downe the man a preſent: a little Balme, and a little Honey: Spices and Myrrhe, Nuts and Al-

monds; and take donble money in your hand, and the money that was brought againe in the mouth of your ſacks: carry it againe, peradventure it was an overſight: take alſo your brother and goe againe unto the man; and God Almighty give you mercy before the man, that he may ſend away your other brother and *Benjamin*: If I be bereaved of my children, I am bereaved.

And they took that preſent, and *Benjamin*, and went downe to Egypt, and ſtood before *Joſeph*: and when *Joſeph* ſaw *Benjamin* with them, he ſaid to the Ruler of his houſe, Bring theſe men home, kill proviſion and make ready, for they ſhall dine with me: and they were brought thither, but were afraid by reaſon of the money they carried back in their ſacks: and they communed with the Steward, and told him of it: and he ſaid, Peace be to you, feare not, your God, and the

God

God of your fathers hath given you treaſure in your ſacks: I had your money: and he brought *Simeon* unto them: and he bringing them into *Joſephs* houſe, gave them water to waſh their feet, and he gave their Aſſes provender.

And when *Joſeph* came home they brought him the preſent, bowing themſelves to him to the earth: and he asked them of their welfare, and ſaid, Is your father well, the old man of whom you ſpake; is he yet alive: and they anſwered, Thy ſervant our father is in good health, he is yet alive: and they bowed downe their heads and made obeiſance; and he lift up his eyes and ſaw his brother *Benjamin* his mothers ſonne, and ſaid, Is this your younger brother of whom you ſpake unto me? they ſaid, Yes: and he ſaid, God be gracious to thee my ſonne.

And *Joſeph* made haſte, for his bowels did yerne upon his brother, and

and he ſought where to weepe; and he entered into his chamber and wept there; after he waſhed his face and came out, and refrained himſelfe; and ſaid, ſet on bread: and they ſet on for him by himſelfe, and for them by themſelves, and the Egyptians that did eat with him by themſelves; becauſe the Egyptians might not eate bread with the Hebrews: and they ſate in order according to their age, and they ſent meſſes unto them from before *Joſeph*; but *Benjamins* meſſe was five times as much as any of theirs: and they dranke and were merry with him.

Gen. 44. And *Joſeph* commanded his ſervants to fill their ſacks with food, and to put in every ſack their money; and to put a cup of ſilver in the ſack of the youngeſt with his corne money, and betimes in the morning they were ſent away, they and their Aſſes. And when they were gone a little way, *Joſeph* ſaid unto

unto his Steward, Follow after the men, and when thou doſt overtake them, ſay unto them, Wherefore have ye rewarded evill for good? and he overtooke them, and he ſpake unto them as he was bidden, and they ſaid unto him, Wherefore ſaith my Lord theſe words? God forbid that thy ſervants ſhould doe according to this thing. Behold, the money which we found in our ſacks mouthes we brought againe unto thee out of the land of Canaan: how then ſhould we ſteale out of thy Lords houſe, ſilver or gold? with whomſoever of thy ſervants it be found, both let him dye, and we alſo will be my Lords bondmen. Then they ſpeedily tooke downe their ſacks, and opened every man his ſack; and he ſearched, beginning at the eldeſt, and left at the youngeſt; and the Cup was found in *Benjamins* ſack: then they rent their clothes, and laded every man his Aſſe, and returned to the City. And

And *Judah* and his brethren came to *Joſephs* houſe, and they fell before him to the ground: then *Joſeph* ſaid unto them, What deed is this that ye have done? wot ye not that I can divine? and *Judah* ſaid, What ſhall we ſay unto my Lord, what ſhall we ſpeake? or how ſhall we cleare our ſelves? God hath found out the iniquity of thy ſervants: Behold, we are my Lords ſervants, both we and he alſo with whom the Cup is found. and he ſaid, God forbid I ſhould doe ſo: but the man in whoſe hand the cup is found, he ſhall be my ſervant; and as for you, get you up unto your father: then *Judah* came neare unto him, and ſaid, O my Lord, let thy ſervant I pray thee, ſpeake a word in my Lords eares, and let not thine anger burn againſt thy ſervant; for thou art even as *Pharaoh*: and *Judah* ſaid, our father was loath to part with *Benjamin*, ſaying unto us, Ye know that my

my wife bare me two ſonnes, the one is dead, and ſurely he is torne in pieces for I ſaw him not ſince; and if ye take this alſo from me, and miſchiefe befall him, ye ſhall bring downe my gray haires with ſorrow to my grave: Now therefore when I come to thy ſervant my father, and the young man our brother be not with us: ſeeing that his life is bound up in the youths life, that he will dye; for thy ſervant became ſurety for the young man unto my father, ſaying, If I bring him not unto thee, then I ſhall beare the blame to my father for ever. Now therefore I pray thee, let thy ſervant abide in ſtead of *Benjamin* a bondman to my Lord: and let the young man goe up with his brethren: for how ſhall I goe up to my father and this *Benjamin* be not with me, leſt peradventure I ſee the evill that ſhall come to my father.

Then *Joſeph* could not refraine himſelfe

himſelfe before all them that ſtood by him: and he cryed, Cauſe every man to goe out from me, and there ſtood no man with him while he made himſelfe knowne to his brethren, and he wept aloud; and he ſaid unto his brethren, I am *Joſeph*, doth my father yet live; and his brethren could not anſwer him, for they were troubled at his preſence: and *Joſeph* ſaid unto his brethren, Come neare unto me I pray you and he ſaid: I am *Joſeph* your Brother whom you ſold into Egypt: be not angry with your ſelves that ye ſold me hither, for God did ſend me before you to preſerve life: for there is and ſhall continue a great famine, And God ſent me before you to preſerve you a poſterity upon earth, and to ſave your lives by a great deliverance. So it was not you that ſent me hither, but God; he hath made me father to King *Pharaoh*, and a Ruler in Egypt: Haſte you and goe up to

my

my father, and ſay unto him, thus ſaith thy ſon *Joſeph*, Come downe to me and thou ſhalt dwell in the land of Goſhen, thou and thy children, and thy childrens children, and thy flocks, and thy herds, and all that thou haſte.

And you ſhall tell my father of all my glory in Egypt, and of al that you have ſeene; and ye ſhall haſte and bring downe my father hither.

And he fell upon his brother *Benjamins* neck and wept, and *Benjamin* wept upon him: moreover, he kiſſed all his brethren and wept upon them: and after that his brethren talked with him: and the fame thereof came to *Pharaoh*, and it pleaſed him and his ſervants: and *Pharaoh* ſaid *Joſeph*, Bid your brethren load their beaſts and goe into Canaan and bring your father and all his families, and take wagons to bring them, and all they have; for they ſhall have the good of the land of Egypt, and eat the fat thereof:

and

and *Joseph* gave them wagons according to the commandment of *Pharaoh*, and provision for the way, with changes of raiments: But to *Benjamin* he gave three hundred pieces of silver, and five changes of raiment: and to his father he sent twenty Asses laden with good things of Egypt: and provision for his journey into Egypt: and they went up out of the land of Egypt unto the land of Canaan unto *Jacob* their father, and told him, saying, *Joseph* is yet alive, and he is Governour over all the land of Egypt: and *Jacobs* heart fainted, for he beleeved them not: and they told him all the words of *Joseph* which he had said unto them: and when he saw the wagons which *Joseph* sent to carry him, the spirit of *Jacob* their father revived: and Israel said, It is enough, *Joseph* my sonne is yet alive, I will goe and see him before I die.

Gen. 46. And *Israel* took his journey with all

all that he had, and came to *Beer-ſheba* and offered ſacrifices unto the God of his father *Iſaac*: and God ſpake unto *Iſrael* in the viſions of the night, and ſaid, *Jacob*, *Jacob*, I am God, the God of thy father, feare not to goe downe into Egypt, for I will make thee a great Nation: I will goe downe with thee into Egypt: and I will alſo bring thee ſurely up again, and *Joſeph* ſhall put his hands upon thine eyes.

And *Jacob* departed from *Beer-ſheba* with all his families: with all their cattell and goods, and came into Egypt, *Jacob* and all his ſeed with him: all the ſouls of the houſe of *Jacob* which came into Egypt were threeſcore and ten: and he ſent *Judah* before him to *Joſeph* to direct his face to *Goſhen*: and they came to the land of *Goſhen*: and *Joſeph* made ready his chariot and went up to meet *Iſrael* his father, and preſented himſelfe unto him, and he fell on his neck and wept;

and *Iſrael* ſaid unto *Joſeph*, Now let me die ſince I have ſeene thy face. And *Joſeph* ſaid unto his brethren, and to his fathers houſe, I will goe up unto *Pharaoh* and tell him, my father and you are come hither: and when *Pharaoh* ſhall aske you, What is your occupation? Ye ſhall ſay, Thy ſervants trade hath beene about cattell; that ye may dwell in the land of *Goſhen*: for every Shepherd is an abomination unto the Egyptians.

Gen. 47. Then *Joſeph* told *Pharaoh* of his fathers coming into Egypt: and preſented five of his brethren unto him: and *Pharaoh* ſaid unto his brethren, What is your occupation? and they ſaid, Thy ſervants are Shepherds both we and alſo our fathers: and they ſaid moreover, The famine is great in Canaan, now therefore we pray thee, let thy ſervants dwel in the land of *Goſhen*. And *Pharaoh* ſpake to *Joſeph*, ſaying, Thy father and thy brethren

are

are come unto thee: in the land of *Goſhen* let them dwell: and if thou knoweſt any man of activity amongſt them, then make them rulers over my cattell.

And *Joſeph* brought in *Jacob* his father, and ſet him before *Pharaoh*, and *Jacob* bleſſed *Pharaoh*; and *Pharaoh* ſaid unto *Jacob*, How old art thou? and *Jacob* ſaid unto *Pharaoh*, The yeares of my pilgrimage are one hundred and thirty years: few and evill have the dayes of the yeares of my life beene.

And *Jacob* went out from before *Pharaoh*: and *Joſeph* placed his father and his brethren in the beſt of the land, as *Pharaoh* had commanded: and *Joſeph* nouriſhed his father and his brethren, and all his fathers houſhold according to their families.

And *Iſrael* did grow and multiply exceedingly in *Goſhen*: and *Jacob* lived in the land of Egypt ſeventeene yeares: ſo the whole age

of *Jacob* was one hundred fourty and ſeven yeares: and the time drew nigh that *Iſrael* muſt die, and he called his ſonne *Joſeph*, and ſaid unto him, If now I have found grace in thy ſight, put I pray thee thy hand under my thigh: and deale kindly and truly with me: Bury me not I pray thee, in Egypt; But I will lye with my fathers, and thou ſhalt cary me out of Egypt, and bury me in their burying place: and he ſaid, I will doe as thou haſt ſaid: and he ſaid, Sweare unto me: and he ſware unto him: and *Iſrael* bowed himſelfe upon the beds head.

Gen. 48. And *Jacob* being ſick, *Joſeph* brought his two ſonnes, *Manaſſeh* and *Ephraim* with him, and *Jacob* was told of their coming, and he ſtrengthened himſelfe and ſate upon the bed: Iſrael, after he had bleſſed *Joſeph*, called for his two ſonnes to bleſſe them. Now the eyes of *Iſrael* were dim for age ſo that he

could

could not ſee: and *Joſeph* brought them neare unto him, and he kiſſed them, and imbraced them: and *Iſrael* ſaid unto *Joſeph*, I had not thought to ſee thy face, and loe God hath ſhewed me alſo thy ſeed: and *Joſeph* brought them out from between his knees; and he bowed himſelfe with his face to the earth, and *Joſeph* tooke them both, *Ephraim* in his right hand, towards *Iſraels* left hand, and *Manaſſeth* in his left hand, towards *Iſraels* right hand, and brought them neare unto him: and *Iſrael* ſtretched out his right hand and laid it upon *Ephraims* head who was the younger; and his left hand upon *Manaſſehs* head, guiding his hands wittingly, and he bleſſed *Joſeph*, and ſaid, God before whom my fathers *Abraham* and *Iſaac* did walke: the God which fed me all my life long unto this day; the Angel which redeemed me from all evill bleſſe the lads; and let my name be named

on them, and the name of my fathers *Abraham* and *Iſaac*, and let them grow into a multitude in the midſt of the earth.

And when *Joſeph* ſaw that his father laid his right hand upon the head of *Ephraim*, it diſpleaſed him, and he held up his fathers hand to remove it from *Ephraims* head unto *Manaſſehs* head: and *Joſeph* ſaid unto his father, Not ſo my father, for this is the firſt borne; put thy right hand upon his head: and his father refuſed, and ſaid, I know it my ſonne, I know it: he alſo ſhall become a people, and he alſo ſhall be great: but truly his younger brother ſhall be greater then he, and his ſeede ſhall become a multitude of Nations: and he bleſſed them that day ſaying, in thee ſhall *Iſrael* bleſſe, ſaying, God make thee as *Ephraim* and *Manaſſeh*: and *Iſrael* ſaid unto *Joſeph*, Behold, I die, But God ſhall be with you, and bring you again unto the land of your fathers.

More

Moreover, I have given to thee one portion above thy brethren which I tooke out of the hand of the Amorite, with my ſword and with my bowe.

And *Jacob* called all his ſonnes, and ſaid, gather your ſelves together, that I may tell you that which ſhall befall you in the laſt dayes: gather your ſelves together and heare ye ſons of *Jacob*, and hearken unto *Iſrael* your father: and he bleſſed them, and he charged them and ſaid, I am to be gathered unto my people: bury me with my fathers, in the cave that is in the field of *Ephron* the Hittit in the land of Canaan, which *Abraham* bought for a poſſeſſion of a burying place: there they buried *Abraham* and *Sarah* his wife: there they buried *Iſaac* and *Rebeckah* his wife: and there I buried *Leah*: and when *Jacob* had made an end of commanding his ſonnes, he gathered his feet into the bed, and yielded up the Gen. 49.

ghost, and was gathered unto his people.

And *Joseph* fell upon his fathers face and wept upon him, and kissed him: And *Joseph* commanded his servants the Physicians to embalme *Israel:* and fourty dayes were fulfilled for him, (for so are fulfilled the dayes of those which are embalmed) and the Egyptians mourned for him threescore and tenne daies: and when the dayes of mourning were past, *Pharaoh* said unto *Joseph*, Goe up and bury thy father as he made thee sweare: and *Joseph* went up to bury his father, and with him went up all the servants of *Pharaoh*, the elders of his house, and all the elders of the land of Egypt; and all the house of *Joseph* and his brethren, and his fathers house; onely their little ones they left in the land of *Goshen:* and there went up with him both Charets and Horsemen, and it was a very great company: and they

came

came to the threſhing floore of *Arad* which is beyond Jordan, and there they mourned with a great and ſore lamentation: and he made a mourning for his father ſeven dayes: and his ſons did unto him according as he commanded them, and carried him into the land of Canaan, and buried him in the cave as he appointed.

And *Joſeph* returned into Egypt, he and his brethren, and all that went up with him: and when *Joſephs* brethren ſaw their father was dead, they ſaid, Peradventure *Joſeph* will hate us, and will certainly requite us all the evill which we did to him: and they ſent a meſſenger unto *Joſeph*, ſaying, Thy father did command before he died, ſaying, ſo ſhall ye ſay unto *Joſeph*, Forgive, I pray thee, now the treſpaſſe of thy brethren, and their ſin, for they did unto thee evil: and now we pray thee, forgive the treſpaſſe of the ſervants of the God of thy

thy father: and *Joſeph* wept when they ſpake unto him: and his brethren alſo went and fell downe before his face, and they ſaid, Behold, we be thy ſervants: and *Joſeph* ſaid unto them, Feare not, for I am in the place of God: but as for you, ye thought evill againſt me, but God meant it unto good to bring to paſſe as it is this day, to ſave much people alive. Now therefore feare you not, I will nouriſh you and your little ones: and he comforted them.

And *Joſeph* dwelt in Egypt he and his fathers houſe, and lived one hundred and ten yeares, and ſaw *Ephraims* children of the third generation: and the children of *Machir* the ſonne of *Manaſſeh*, were brought up upon *Joſephs* knees.

And *Joſeph* ſaid unto his brethren, I die; and God will ſurely viſit you, and bring you out of this land, unto the land which he ſware

to

to *Abraham*, *Iſaac*, and *Jacob*: and *Joſeph* took an oath of the children of *Iſrael*, ſaying, God will ſurely viſit you, and ye ſhall carry up my bones from hence.

So *Joſeph* died, being one hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt: and after in the time of *Joſhua*, when the children of *Iſrael* came over Jordan they brought his bones out of Egypt and buried them in Shechem in a parcell of ground *Jacob* bought of the ſonnes of *Hamer* the father of *Shechem* for an hundred pieces of ſilver, and it became the inheritance of the ſonnes of *Joſeph*.

MEDI-

MEDITATIONS
Upon the Hiſtory of *Joſeph* who was ſold into Egypt by his brethren.

O *Lord God everlaſting, which out of thy great mercy to mankind, ſenteſt thy onely begotten Sonne Jeſus Chriſt into this world, for the redemption of me a ſinner: and who for my ſake was ſold unto the Jewes by* Judas, *one of his diſciples: was crucified for my ſinnes: and is gone before to the heavenly Canaan, to be a Mediator at thy right hand for my ſinfull and famiſhing ſoule: for his ſake be thou mercifull unto me, that am a ſojourner here in this Egypt of the world, that the vaine temptations of the fleſh, may not have power over me; but give me the like Chaſtity that* Joſeph *had. Neither let me grow in love with the fleſh-pots of voluptuouſneſſe; nor be blinded with the Egyptian darkneſſe*

neſſe of this world. But grant, I doe moſt humbly beſeech, for his ſake my Jeſus, that was ſold, and died for my ſinnes, that I may happily paſſe this pilgrimage here in this land of Egypt, and uſe my ſtewardſhip like bleſſed Joſeph, by dealing honeſtly and truly with all men: and where I finde favour and friends, as he did, make me ever thankfull unto thee for thy mercies therein; and to be religiouſly carefull to diſcharge that truſt which ſhall be committed unto me like Joſeph; *that it may be with me at my accounting day, as it was with the wiſe ſteward to know what to doe.*

For bleſſed is that ſervant whom the Lord when he cometh ſhall finde ſo doing. Good Lord give me charity towards my Chriſtian brethren, and as concerning them that have done me wrong, as Joſeph *did; Take revenge from the ſoule of thy ſervant, O Lord, I beſeech thee; and give me grace to doe good againſt evill: and to forgive, as I deſire to be forgiven of thee.*

And

And bleſſed Lord, after all thy bleſſings and mercies, here in this Egypt that thou haſt prepared as an earthly comfort for me a ſinner, make me ready, and at thy call to take a happy paſſeover, for my paſſage towards the celeſtiall Canaan; and in the meane time give me grace to overcome all difficulties, and to be obedient, to my task-maſters and ſuperiours, in this vale of triall, where the enemies of my ſoule, ſtrive againſt my intended journey towards the Land of promiſe. Good Lord keep me from hardneſſe of heart, and the Egyptian plagues and puniſhments my ſinnes have ſo much deſerved: grant me, O Lord, a good and proſperous voyage thorough the Red ſea of danger; help my hungry and drooping ſoule, feed and ſtrengthen it with the Manna of thy bleſſed Spirit. Good Lord give me grace to ſubject my ſelfe to follow and obey my Governours as the Iſraelites *did ſubmit to* Moſes *and* Aaron; *and not to follow mine owne deviſes and inven-*

tions.

tions, But to obey them that thou haſt appointed over me; and not to be one of the murmuring Iſraelites, *neither Seditious and contentious, againſt Order and Government, with* Corah, Dathan, *and* Abiram. *But in all things to ſubmit my judgement, in the way of my Pilgrimage, to the Rules of Jeſus Chriſt, and the governors of his holy Church, as thou O Lord, haſt commanded; not following my owne fancies, nor the ſuggeſtions of my ſpirituall enemy that cloaths himſelfe like an Angel of light, to deceive, and fill my ſoule full of ſpirituall pride, the ſin that caſt downe the Angels from heaven: from which moſt dangerous rock, O Lord, deliver thy ſervant, that puts his truſt under the ſhadow of thy wings of mercy: that at laſt I may come with humbleneſſe of heart and ſoule, through the wilderneſſe of this world, ſo full of cares, troubles, and temptations, to the land of promiſe, that heavenly* Jeruſalem *which thou haſt prepared for them that love and feare thee, and*

figh

fight a good fight through this deſart of danger and diffidence; let me not in this paſſage, O Lord, leane to the pleaſures and plenty of Goſhen, *but obey thy lawes delivered at* Mount Sinai, *and chearfully goe on like a good* Iſraelite, *in this my paſſage the which ſo much concerns my ſoule, ſo that, good Lord, by a true faith and confidence in thee, with a happy perſeverance in the obedience of thy Commandements, at laſt I may arrive amongſt them, that love and feare thee, in that heavenly feaſt of tabernacles, and receive the comfort of that bleſſed ſaying, Come ye bleſſed of my Father; and in that heavenly and eternal habitation, where all teares ſhall be wiped away, and all afflictions and temptations ceaſe, ſing Halleluiah, and praiſe, and honour, and glory, and worſhip, unto the Lambe that ſits upon the throne for ever.*

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THE HISTORY of *Moſes.*

AFter the death of *Joſeph* the children of Iſrael did increaſe exceedingly in Egypt, and grew very mightily: and another King reigning after the death of *Pharaoh*, he was jealous of their greatneſſe and ſtrength, and therefore ſet task-maſters over them to afflict them with their burdens, and to keepe them under, in ſo much as they made their lives bitter with hard bondage by work in morter and brick, and all manner of ſervice in the field with much rigour: and the King in his jealouſie of them, commanded the Midwives to kil the male children, and to ſave the daughters, that Exod. 1.

ſhould be borne of the Iſraelites: but the midwives feared God, and would not doe his commands: but excuſed it to the King.

Exod. 2. And there was a man of the houſe of *Levi* that took to him a wife of his owne tribe, who conceived and bare him a ſonne being a goodly childe, whom for fear ſhe hid three moneths: but when ſhe could not longer hide him, ſhe made for him an arke of bulruſhes, daubing it with ſlime and pitch, putting the childe therein, and laid it amongſt the flags by the rivers ſide.

And his ſiſter ſtood a farre off to ſee what would become of the childe. And *Pharaohs* daughter coming downe the river with her maides to waſh her ſelfe, found the arke, and ſent her maids to fetch it: and opening of it found the childe, who wept, and ſhe had compaſſion on him, and ſaid, This is one of the Hebrews children: and *Pha-*

raohs

raohs daughter commanded the ſiſter that watcht the childe, to call an Hebrew woman to nurſe it; and ſhe went and called the childes mother; and *Pharaohs* daughter ſaid unto her, Take this childe and nurſe it for me, and I will give thee thy wages: and the woman tooke the childe and nurſed it: and the childe grew, and ſhe brought him to *Pharaohs* daughter, who took him for her ſon, and called his name *Moſes*; becauſe ſhe drew him out of the water.

Now after he grew to yeares, when the Iſraelites had hard burthens upon them, he went out amongſt them, and ſeeing an Egyptian ſtrike an Hebrew, one of his brethren, who warily looking about him, and ſeeing no body, he ſlew the Egyptian and hid him in the ſand.

And the ſecond day going abroad he ſaw two Hebrews at ſtrif: and he ſaid to him that had done

the wrong, Wherefore ſmiteſt thou thy fellow? who anſwered, Who made thee a Judge over us? Intendeſt thou to kill me as thou didſt the Egyptian? then *Moſes* was afraid, and when *Pharaoh* heard of it, he ſought to kill *Moſes*, but he fled from *Pharaoh* and dwelt in the land of Midian: and there ſitting downe by a well, came ſeven daughters of the Midian Prieſt, who drew water into troughs to water their fathers flock: but there came other ſhepherds and drave them away: But *Moſes* ſtood up and helped them, and watered their flock: who returning to their father, he aſked the reaſon they came ſo ſoone back, and they told him that a certaine Egyptian had helped them: and he commanded to call him to his houſe to eate bread: who came and dwelt with him: and he gave *Moſes Zipporah* his daughter to wife, by whom he had a ſonne called *Gerſhom*.

Now

Now after this *Pharaoh* died, and the children of Iſrael were exceedingly grieved by reaſon of their great bondage; and they cryed unto the Lord, who heard them, and remembred his covenant with *Abraham*, *Iſaac*, and *Jacob*.

Now *Moſes* keeping the flock of his father in law, and leading them to the back ſide of the deſert, he came to Horeb the mountaine of God: where appeared unto him an Angel of the Lord in a flame of fire in the middle of a buſh: and *Moſes* turned towards it, to ſee why the buſh was not burnt: then God called unto him out of the middeſt of the buſh, and ſaid, *Moſes*, *Moſes*, draw not nigh hither: put off thy ſhooes from off thy feet, for the place whereon thou ſtandeſt is holy ground: and told him, I am the God of thy father, the God of *Abraham*, *Iſaac*, and *Jacob*. Then *Moſes* hid his face, for he was afraid to looke upon God: and God ſaid Exod. 3.

unto him, I have ſeene the afflicti-
ons of my people which are in E-
gypt, and have heard their cry, by
reaſon of their task-maſters: and
told *Moſes* that he would ſend him
to *Pharaoh*, and to bring his people
of Iſrael out of Egypt: and *Moſes*
ſaid unto God, Who am I that I
ſhould goe unto *Pharaoh*, and
that I ſhould bring forth the chil-
dren of Iſrael out of Egypt? and
God told him he would be with
him, and that for a token thereof
after he had brought them out of
Egypt, they ſhould ſerve God up-
on that mountaine: and *Moſes*
ſaid unto God, When I come unto
the children of Iſrael, how ſhall
they beleeve me? then ſaid the
Lord, Say unto them, *I am*, hath
ſent me unto you.

Exod. 4. But *Moſes* anſwered and ſaid, Be-
hold, they will not beleeve me, nor
hearken unto my voyce: and *Mo-
ſes* having a Rod in his hand, the
Lord commanded him to caſt it
upon

upon the ground ; and it became a ſerpent, and *Moſes* went from it.

And the Lord ſaid unto him, Put forth thy hand and take it by the taile : the which he did, and it became a Rod againe.

And the Lord ſaid more to him, Put thy hand into thy boſome, the which he did, and when he tooke it out , his hand was leprous as ſnow : and he ſaid, put thy hand into thy boſome againe, the which he did, and it became as it was before : yet nevertheleſſe *Moſes* was very ſcrupulous to goe : Excuſing himſelfe that he wanted eloquence and was ſlow of tongue : and the Lord ſaid unto him, Who hath made mans mouth, who maketh the dumbe, or deafe ; the ſeeing, or the blind, but I the Lord ? and the anger of the Lord was kindled againſt *Moſes*, and then he appointed *Aaron* to joyne with him, and to aſſiſt him in this great worke, for the deliverance of the children of

Iſrael

Iſrael out of Egypt. And ſo *Moſes* returned to *Jethro* his father in law, to deſire leave to go into Egypt to ſee his brethren, who bid him goe in peace. And *Moſes* returned towards Egypt with his wife and children, and the Rod in his hand, with command from God to doe wonders before the King of Egypt: And *Aaron* met *Moſes* in the mount of God, and kiſſed him.

Moſes telling him, all the words of the Lord who had ſent him: and all the ſignes he had commanded him: And then they two gathered all the Elders of Iſrael together, and did the ſignes in ſight of all the people, who beleeved them, and worſhipped God, for his goodneſſe.

After that they went to *Pharaoh*, deſiring they and the children of Iſrael might hold a Faſt unto the Lord in the wilderneſſe. But he would not obey the meſſage and voice of the Lord.

And

And they ſaid againe, The God of the Hebrews hath met with us, let us go, we pray thee, three dayes journey into the Deſert, to ſacrifice unto our God leſt he lay his plagues upon us, of peſtilence and ſword: but *Pharaohs* heart was hardned, and would not let them goe, and added more to their work, whereof they complained mightily to *Pharaoh*. But he ſaid, Ye are now idle, therefore ye ſay, Let us goe and doe ſacrifice to the Lord: and the people murmured at *Moſes* becauſe their task was greater ſince his coming to them; and *Moſes* was much troubled thereat.

Then the Lord ſpake unto *Moſes*, and told him of all his promiſes unto *Abraham* and his ſeed, to give the land of Canaan; and of the bondage of Iſrael in Egypt, and his Covenant, and ſent him againe to *Pharaoh* to let the children of Iſrael goe out of his land: but all this while the children of Iſrael did mightily Exod. 6.

mightily murmur againſt *Moſes* and *Aaron*; *Moſes* was then foureſcore yeares old, and *Aaron* foureſcore and three..

And they went both unto *Pharaoh* againe, and *Aaron* caſt down his Rod before *Pharaoh* and it became a ſerpent: and the ſorcerers of *Pharaoh* did the like with their inchantments: But *Aarons* Rod ſwallowed up all theirs.

And as God commanded, *Moſes* and *Aaron* in the morning they met *Pharaoh* at the water, and at the Rivers ſide, and deſired that the people of Iſrael might goe and worſhip God in the wilderneſſe.

But he refuſed, then he ſmote the waters in the ſight of *Pharaoh*, and they were turned into blood; and the fiſh died, and the river ſtanke; yet *Pharaohs* heart was hardened: this continued for ſeven dayes, in which time they digged for water to drinke.

Exod. 8. And the Lord commanded *Moſes*

ſes to goe againe unto *Pharaoh*, to let the people of Iſrael goe, and ſtill his heart was hardened: and *Aaron* ſtretched forth his hand with the Rod over the ponds, and cauſed frogs to come over the land of Egypt; and the Magicians did the like: then *Pharaoh* called for *Moſes* and *Aaron*, and ſaid Intreat the Lord that he may take away the frogs from me and my people, and I will let the people goe that they may doe ſervice unto the Lord.

And *Moſes* ſaid, That thou mayſt know that there is none like the Lord our God, the frogs ſhall depart, but onely they ſhall remaine in the rivers; and the Lord did according to the word of *Moſes*.

And the Lord commanded to ſay unto *Aaron* to ſtretch out his Rod and ſmite the duſt of the land, that it may be lice thorowout all Egypt, and it was ſo: and the Magicians attempted to doe the like but could not.

And

And they told the King it was the finger of God; yet he hearkened not unto them.

Then the Lord commanded *Moſes* to goe early in the morning unto *Pharaoh* as he came forth and ſpeak to him, that the people of Iſrael might goe to ſerve him; and to tell him what plagues otherwiſe would follow; but ſtill his heart was hardened: then there came a grievous ſwarme of flies into the houſe of *Pharaoh*, and into all the land of Egypt; and the land was corrupted by reaſon of the flies.

Then *Pharaoh* called for *Moſes* and *Aaron*, and ſaid, Goe ye ſacrifice to your God in the land: But *Moſes* ſaid, they deſired to go three dayes journey; for it was an abomination to the Egyptians to ſacrifice in their land; and *Pharaoh* let them goe; deſiring *Moſes* to intreat the Lord for him; the which he did, and the flies departed out of the land of Egypt.

Yet

Yet againe *Pharaoh* hardened his heart and would not let them goe: then all the cattell of the land of Egypt died; but of the cattell of the children of Iſrael died not one: yet was *Pharaohs* heart hardened, and would not let them goe. Exod. 9.

Then as the Lord commanded, *Moſes* took aſhes of the furnace and ſtood before *Pharaoh* and ſprinkled it up towards heaven, and there became boiles and blaines upon man and beaſt, and upon the Magicians.

And ſtil was the heart of *Pharaoh* hardened, and would not let the children of Iſrael goe: and *Moſes* ſtretched forth his Rod, and the Lord ſent thunder and haile, and the fire ran along upon the ground; ſo there was fire and haile mingled together, ſuch as was not ſince the land of Egypt became a nation: and it ſmote both man and beaſt, and every herbe, and brake downe the trees: onely in the land of *Goſhen* where the children

dren of Iſrael were, was none.

Then *Pharaoh* ſent for *Moſes* and *Aaron*, and ſaid unto them, I have ſinned, the Lord is righteous; I and my people are wicked: Intreat the Lord for me, and I will let ye goe.

And *Moſes* went out of the city, and ſpread his hands unto the Lord, and the thunder and haile ceaſed: yet nevertheleſſe *Pharaohs* heart was again hardened; neither would he let the children of Iſrael goe.

Exod. 10. And *Moſes* and *Aaron* came againe unto *Pharaoh*, and ſaid thus unto him: Thus ſaith the Lord God of the Hebrews, How long wilt thou refuſe to humble thy ſelfe before me? let my people goe that they may ſerve me: and his ſervants perſwaded him to let them goe, but he refuſed to heare them.

Then *Moſes* ſtretcht forth his Rod, over the land of Egypt, and there came an Eaſt winde which brought in Locuſts which went

over

over the land of Egypt, and the land was darkened: and they left no greene thing upon the land. Then *Pharaoh* called againe for *Moſes* and *Aaron* in haſte, and ſaid, I have ſinned againſt the Lord your God, and you: forgive my ſinne, and entreat the Lord for me.

The which *Moſes* did, and the Lord ſent a mighty Weſt winde which did drive the locuſts into the Red Sea: but yet would not *Pharaoh* let the children of Iſrael goe. Then the Lord commanded *Moſes* to ſtretch forth his hand towards heaven; and there was a thick darkneſſe throughout the land of Egypt three dayes; but all the children of Iſrael had light in their dwellings. Then *Pharaoh* called unto *Moſes*, and ſaid to him, Goe ye, and ſerve the Lord, onely let your flocks and herds ſtay here: but *Moſes* refuſed that, and ſaid, they muſt have ſacrifices for the Lord and all their cattell: then *Pharaoh* would not let

them goe, but bid *Moſes* to ſee his face no more.

Exod. 12. And the Lord commanded *Moſes* to ſpeake to all the children of Iſrael, upon the tenth day of the moneth, to take every houſe a lambe, a male lambe without blemiſh, and to keep it untill the fourteenth day, and then kill it in the evening, and to take the blood with a bunch of hyſſop and ſtrike it on the two ſide poſts, and upon the upper poſt of the doore; and that they ſhall eat the fleſh that night roſted with unleavened bread, and bitter herbs: That they ſhall eat it with their loins girded, ſhooes on their feet, and ſtaves in their hands, and in haſte, for it is the Lords Paſſeover.

For the blood upon the poſts ſhall be a token that the Lord would paſſe in mercy by them, when the Egyptians ſhould be deſtroyed.

And after the performance of many other ceremonies before the eating

eating of the Paſſeover, it came to paſſe that at midnight the Lord ſmote all the firſt-borne of Egypt; and *Pharaoh* roſe up in the night, and all the Egyptians, and there was a great cry: then the children of Iſrael, according as they were commanded, departed, taking their dough before it was levened, and the kneading troughes upon their ſhoulders, with great ſtore of Jewels they had from the Egyptians. And they journied towards *Succoth*, being in number about ſix hundred thouſand on foot, beſides children: after they had beene in Egypt foure hundred and thirty yeares.

But they went not the neareſt way by the land of the Philiſtines: but about through the wilderneſſe of the Red Sea.

And *Moſes* took the bones of *Joſeph* along with him: and they came from *Succoth* in *Ethem* in the edge of the wilderneſſe, and there

encamped: and the Lord went before them by day in a pillar of a cloud; and by night in a pillar of fire.

Exod. 14. And when King *Pharaoh* heard they were gone, he made ready ſix hundred choſen Chariots, & all the Chariots of Egypt and Captains over them, and a great army, and the children of Iſrael coming neare the Red Sea, the Egyptians overtooke them: and they were afraid, and cryed unto the Lord, and did murmur againſt *Moſes* exceedingly: thinking it better to have ſtaid in Egypt: but *Moſes* comforted them: then the Lord commanded them to march, and *Moſes* to lift up his Rod, and to ſtretch out his hand over the Sea, and the Angel, and the pillar of the Cloud which went before, removed and ſtood behinde them: and the Lord cauſed the Sea to go back by a ſtrong Eaſt winde, and it was dry land, and the waters were divided, and the children of

Iſrael

Iſrael went into the middeſt of it upon the dry ground, and the waters were as a wal on every ſide; and the Egyptians followed them: but by Gods will, when they were in the middle of the water their Chariot wheels fell off: in the morning when all Iſrael was over, *Moſes* ſtretched forth his hand and the waters cloſed up, and *Pharaoh* and all his Army were drowned: and when Iſrael ſaw this great worke they feared the Lord, and beleeved him, and his ſervant *Moſes*: and *Moſes* and the children of Iſrael ſang praiſes unto the Lord.

After which *Moſes* brought the children of Iſrael three dayes into the wilderneſſe and found no water; and when they came to Marah the water was bitter, and the people murmured againſt *Moſes*: and hee prayed unto the Lord, and the Lord ſhewed him a tree the which he caſt into the water and they were made ſweet. And then Exod. 15.

they came to Elim, where were twelve wells of water, and ſeventy Palme trees, and there incamped: from thence they came to the wilderneſſe of Sin, which is betweene Elim and Sinai, being the fifteenth day of the ſecond moneth, there the people of Iſrael did murmur at *Moſes* and *Aaron*: repenting they came from the fleſh pots of Egypt; then *Moſes* and *Aaron* ſaid unto them, At even ye ſhall know that the Lord hath brought you out from the land of Egypt; and what are we that ye murmur thus againſt us?

And as *Aaron* was ſpeaking to them, they looking towards the wilderneſſe, the glory of the Lord did appeare in the cloud: and it came to paſſe that in the evening the Quailes came up and covered the Campe, and in the morning the dew lay round about the hoſt.

And after the dew was gone, there lay a ſmall round thing like the

the froſt of the ground, and they ſaid one to another, It is Manna. And *Moſes* ſaid unto them, This is the bread the Lord hath given you to eat, gather thereof: and he that gathered much had nothing over, and he that gathered little had no want.

Moſes commanded them to leave none untill the morning: but ſome of them did not hearken to him, but kept of it till morning and it bred wormes and ſtanke: and this Manna was not to be found upon the ſeventh day.

It taſted like wafers made with hony.

And *Moſes* ſpake unto *Aaron* to keep in a pot an Omer full of it therein, and lay it before the Lord to be kept for their generations. So *Aaron* laid it up before the Teſtimony to be kept: the children of Iſrael did eat Manna fourty years, untill they came to the borders of Canaan.

And the children of Iſrael journied from Sin, and came to Rephidim, and there was no water to drinke: wherefore the people did chide with *Moſes*, and murmured againſt him.

And *Moſes* cried unto the Lord, ſaying, What ſhall I doe with this people? they be almoſt ready to ſtone me: and the Lord commanded him to call the Elders of Iſrael and goe to the Rock in Horeb; and ſmite the Rock, and there ſhall come water out of it for the people to drink: and *Moſes* did ſo in the ſight of the Elders of Iſrael.

Then *Amalek* came to fight with Iſrael, and *Moſes* bade *Joſhua* goe and meet them with a choſen company; and *Joſhua* did ſo, and fought with him: and *Moſes* ſtood upon an hill with *Aaron* and *Hur*, and had his Rod in his hand, and in the fight whiles he held up his hand the men of Iſrael prevailed, but when he let it downe *Amalek* prevailed.

But

But *Moſes* hands being heavy they took a ſtone and put it under him, and he ſate thereon, and *Aaron* and *Hur* ſtaid up his hands of each ſide; and they were ſteady untill the going down of the Sunne: and *Joſhua* diſcomfited *Amalek*. There *Moſes* built an Altar and called it *Joſhua Niſsi*.

And *Jethro* father in law to *Moſes*, his wife with his two ſonnes, came unto Moſes into the wilderneſſe, where he encamped at the mount of God, where they received one another with great love: *Moſes* telling him of all what God had done for Iſrael, by delivering them from the hands of *Pharaoh*: and *Jethro* ſacrificed to the Lord, and bleſſed the Lord God of Iſrael: and *Aaron* came, and all the Elders of Iſrael to eate bread with *Jethro*: but *Jethro* ſeeing *Moſes* ſit in judgement amongſt the people from morning to evening: he perſwaded *Moſes* to take ſome helpers, and not Exod. 18.

to

to weare himſelfe out: which counſell he followed; onely when matters of great difficulty came to be heard, *Moſes* heard them: and *Jethro* departed from *Moſes* and went into his owne land.

Exod.19. After this the children of Iſrael removed, and came to the deſart of Sinai, and encamped before the mount: and *Moſes* went up unto God, who ſpake unto him, and bad him tell the ſonnes of *Jacob* what he had done for them; and if they ſerved him, he would continue his mercies exceedingly unto them: and *Moſes* told the people what the Lord ſaid, and all the people anſwered together: We will obey the Lord. And *Moſes* returned the words of the people unto the Lord: then he commanded him to ſanctifie the people unto the Lord, and to be ready againſt the third day, for then he would come down in the ſight of all the people upon mount Sinai: but commanded bounds

bounds to be ſet about the mountaine, that the people ſhould not come upon the Mount, nor touch the borders of it leſt they be deſtroyed; onely *Moſes* and *Aaron* were to goe up: and *Moſes* ſanctified the people, and bid them be ready the third day; and that day in the morning was thundering and lightning, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, ſo that all the people trembled.

And *Moſes* brought forth the people to meet with God, and they ſtood at the bottome of it: and the mountaine was altogether on a ſmoke, for the Lord deſcended upon it in fire: and the whole mount quaked greatly: and the Lord called *Moſes* unto him to the top of the mount: and the Lord ſaid unto *Moſes*, Goe downe, charge the people, leſt they breake thorough to gaze, and periſh: ſo *Moſes* did as the Lord commanded: and then

God

God commanded *Moſes* and *Aaron* to come up: then was delivered unto them by word from God, the Ten Commandements.

Exod.20. And the people being much afraid of the thundrings, lightnings, and ſound of trumpet; and ſmoking of the mountaine, they removed and ſtood afarre off: and they ſaid unto *Moſes*, Speake thou unto us, and we will heare: but let not God ſpeake with us leſt we die. And *Moſes* ſaid unto the people, Feare not, for God is come to prove you, and that his feare may be before your faces, that ye ſinne not: and the people ſtood afarre off, and *Moſes* drew neare unto the thick darkneſſe where God was, and there the Lord taught unto *Moſes* his lawes and ordinances to deliver to the people.

Exod.24. After this the Lord commanded *Moſes*, with *Aaron*, *Nadab* and *Abihu*, and ſeventy Elders of Iſrael to come up, who were commanded

ed to worſhip a farre off; and *Moſes* above came neare the Lord.

And returning from the Lord, *Moſes* wrote all the words of the Lord, and roſe up early in the morning, and built an Altar under the hill, and twelve pillars according to the twelve Tribes of Iſrael.

And he ſent young men of the children of Iſrael, which offered burnt offerings, and ſacrificed peace offerings of oxen unto the Lord: and the Lord again ſaid unto *Moſes*, Come up to me into the mount and I will give thee Tables of ſtone, and the Law and Commandements which I have written that thou mayeſt teach them: and *Moſes* with *Joſhua* his miniſter went up to the mount of God; and ſaid unto the Elders, Tarry ye here for us, untill we returne: *Aaron* and *Hur* are with you: If any man have any matters to doe, let him come unto them.

Thē *Moſes* went up into the mount

and

and a cloud covered it: and the glory of the Lord abode upon mount Sinai: and the cloud covered it ſix dayes, and the ſeventh day he called unto *Moſes* out of the middeſt of the cloud, and the ſight of the glory of the Lord was like a devouring fire on the top of the mount, in the eyes of all the children of Iſrael.

And *Moſes* was in the mount fourty dayes, and fourty nights.

And after his returne, he by Gods appointment, ſet downe Lawes, and Ordinances, and Ceremonies, for the people of Iſrael to keepe.

Exod. 32. Now whileſt *Moſes* was in the mount, the people gathered themſelves together to *Aaron*, and ſaid, Make us gods to goe before us: for as for this *Moſes* that brought us out of Egypt, we wot not what is become of him: and *Aaron* to pleaſe them, bade them breake off their eare-rings, which they did, and

and of them did make a Calfe, and did worſhip it: and the people ſate downe to eate and to drinke, and roſe up to play.

And the Lord ſaid unto *Moſes*, Goe, get thee downe, for the people thou broughteſt out of Egypt have corrupted themſelves, and are quickly turned aſide, out of the way which I commanded: they are a ſtiffe-necked people, and the Lords wrath was growing hot againſt them to conſume them. But *Moſes* beſought the Lord his God to ſpare this people, whom he had brought out of the land of Egypt with ſuch power and might: and to be mercifull unto them for *Abraham Iſaac* and *Jacobs* ſake: and the Lord heard the prayers of *Moſes* for them.

And *Moſes* coming downe from the mount with the two Tables of the Law, the worke and writings of God: *Joſhuah* hearing the noiſe of the people as they ſhouted, he ſaid

ſaid unto *Moſes*, There is a noiſe of warre in the Campe: but *Moſes* ſaid, No, it is the noiſe of them that ſing: and as hee came neare the Campe he ſaw the Calfe and the dancing, and *Moſes* anger waxed hot; and he caſt the Tables out of his hands and brake them beneath the mount: and he took the Calfe which they had made, and burnt it in the fire, and ground it to powder, and ſtrewed it upon the water, and made the children of Iſrael drinke of it.

And *Moſes* ſaid unto *Aaron*, What did this people unto thee that thou haſt brought ſo great a ſinne upon them? and *Aaron* anſwered, Let not the anger of my lord waxe hott, thou knoweſt the people that they are ſet on miſchiefe.

Then *Moſes* ſtood in the gate of the Campe, and ſaid, Who is on the Lords ſide? and goe in and out from gate to gate thorough the Campe,

Campe, and ſlay every man his brother, and every man his companion, and every man his neighbour: and the children of *Levi* who were conſecrated, did according to the word of *Moſes*: and there fell of the people that day about three thouſand men.

And on the morrow *Moſes* ſaid unto the people, You have ſinned a great ſinne, and now I will goe up unto the Lord, peradventure I ſhall make an attonement for your ſinne: and *Moſes* went up and prayed for the people: and the Lord commanded *Moſes* to leade the people forth, and ſent his Angel with him.

Then *Moſes* tooke the Tabernacle and pitched it without the Campe a farre off, and every one that ſought the Lord went out unto the Tabernacle: and when *Moſes* went unto the Tabernacle, the people roſe up, and ſtood at their tent doores looking after *Moſes* un- 33.

till he went into the Tabernacle; and the cloudy pillar deſcended and ſtood at the doore of the Tabernacle whiles the Lord talked with *Moſes*; then every man roſe up and worſhipped in his tent doore.

34. The Lord commanded *Moſes* to hewe two Tables of ſtone like to the firſt, and to be ready in the morning to come unto mount Sinai; but not any man to come up with him; neither any man to be ſeene thorowout all the mount: neither that the flocks or herds ſhould feed before the mount: the which was done, and *Moſes* went up unto the Lord; and it came to paſſe when *Moſes* came down from the mount with the two Tables of the Teſtimony, his face ſhone, and and *Aaron* and the children of Iſrael were affraid to come near him, but he put a vaile over his head, and told them what the Lord had commanded.

Then

Then the children of Iſrael mightily gave themſelves to the adoring of the Tabernacle wherein was the Arke of the Covenant, which being finiſhed *Moſes* reared up, and put the Teſtimony into the Arke, and put the Mercy-ſeat above upon the Arke, and he ſet a Laver betweene the Tent of the Congregation and the Altar: and *Moſes* and *Aaron*, and his ſonnes waſhed their hands and their feete thereat, when they came neare the Altar, and the glory of the Lord filled the Tabernacle, and the cloud of the Lord was upon the Tabernacle by day, and fire by night in the ſight of Iſrael thorowout all their journies. 35. Adorning 40.

Then *Moſes* conſecrated *Aaron* and his ſonnes, and girded them with girdles, clothed them with robes, and put the Ephod upon them; and the Breſt-plate of Urim and the Thummim; and put upon *Aarons* head the Mitre and the holy Levit. 8.

Crowne as the Lord commanded *Moſes*: and then ſacrificed unto the Lord.

10. And the Lord commanded *Aaron* and his ſonnes not to drinke wine nor ſtrong drinke when they ſhall come into the Tabernacle.

In the wilderneſſe of mount Sinai, in the Tabernacle the Lord
Numb. 1. commanded *Moſes* to take the number of the children of Iſrael: their males by name, every one by the poll from twenty yeares and upward, fit for warre: and the whole number was ſix hundred and three thouſand five hundred and fifty, beſides the tribe of *Levi*, who were appointed over the Tabernacle of the Teſtimony, to bear the Tabernacle and the veſſels thereof to miniſter unto it, and encampe about it.

And *Moſes* and *Aaron* did encampe before the Tabernacle towards the Eaſt: and *Moſes* numbred all the firſt borne among the children

children of Iſrael; the males from a moneth old and upward, and they were twenty two thouſand two hundred threeſcore and thirteene.

And the Lord commanded *Moſes* to make two ſilver Trumpets to call the people together, and for their marches. 10

And the cloud being by God taken up from off the Tabernacle of the Teſtimony, the children of Iſrael tooke their journeys out of the wilderneſſe of Sinai, and the cloud reſted in the wilderneſſe of Paran, the Tribe of *Judah* marching firſt with their Standard; and after them the Tribes in order.

And they departed from the mount of the Lord three dayes journey, and the Arke of the Covenant of the Lord went before them to ſearch out a reſting place for them: and when the Arke went forward then *Moſes* ſaid, Riſe up, O Lord, and let thine enemies be ſcattered, and let them that hate 11.

thee flee before thee: and when it reſted he ſaid, Returne, O Lord, unto the many thouſands of Iſrael.

11. After this the children of Iſrael did murmur and long after the fleſh pots of Egypt.

And *Moſes* heard the people weepe every man in the doore of his tent, and the anger of the Lord was greatly kindled; and *Moſes* was much grieved, by reaſon of the great burthen that was upon him, of ſo great a people.

Then the Lord commanded ſeventy of the Elders of Iſrael to aſſiſt him, upon whom was the Spirit of the Lord, and the people ſtill murmuring: and *Moſes* with the Elders came into the Campe, and there went forth a winde from the Lord which brought Quailes from the Sea, which fell by the Campe in very great plenty, and the people gathered abundantly of them: and whiles the fleſh was betweene their teeth, the wrath of the Lord was kindled

kindled againſt them, and ſmote them with a great plague.

And it came to paſſe that *Miriam* and *Aaron* ſpake againſt *Moſes*, becauſe he married an Ethiopian woman, and the anger of the Lord was againſt them; and *Miriam* became leprous. 12.

Then *Aaron* ſaid unto *Moſes*, Alas, my lord, I beſeech thee lay not the ſinne upon us wherein we have done fooliſhly. And *Moſes* cryed unto the Lord. Then *Miriam* was ſent out of the Campe 7. dayes, the people journeying not, but after that time ſhe returning, the Campe removed and pitched in the wilderneſſe of Paran.

Then the Lord commanded *Moſes* to ſend forth of every tribe one to ſearch the land of Canaan, and to know the ſtrength and plenty thereof; and they coming to the brook of Eſhcoll cut off a cluſter of grapes, and they brought it upon a ſtaffe by two men; with ſome 13.

pomegarnets and figges, and did give relation of the land: and ſome of them ſpake very doubtfull of the land, and put the people in feare.

14. Inſomuch as the Congregation wept and murmured againſt *Moſes* and *Aaron*, and wiſhed they had died in the land of Egypt, or in the wilderneſſe, and deſired to returne into Egypt: then *Moſes* and *Aaron* fell on their faces before all the Aſſembly of the Congregation of Iſrael; and *Joſhua* and *Caleb* who had ſearched the land, rent their clothes, and commended the land exceedingly to the people, and adviſed them not to rebell againſt the Lord. But they bade ſtone them with ſtones, and the wrath of the Lord was kindled againſt them: But *Moſes* prayed earneſtly to the Lord for this people, and he heard him, and pardoned them.

15. But the Lord ſaid, Becauſe all thoſe men which have ſeene my glory, and my miracles which I did

did in Egypt and in the wilderneſſe, and have tempted me now theſe ten times, and have not hearkened to my voice, they ſhall not ſee the land: but my ſervants *Caleb* and *Joſhua*, becauſe they have followed me, them will I bring into the land whereinto they went, and their ſeed ſhall poſſeſſe it: and the children of Iſrael, and the people murmured exceedingly, and contrary to the command of *Moſes*, got up into the top of the mountaine, repenting and being ready to goe to the place the Lord had promiſed: but the Arke of the Covenant ſtaid behinde in the Campe; then the Amalekites, and the Canaanites came downe and diſcomfited them.

It came to paſſe afterwards Korah, Dathan and Abiram, with certaine of the children of Iſrael, with two hundred and fifty of the Princes of the aſſembly, men of fame and renoune gathered themſelves 16.

againſt

againſt *Moſes* and *Aaron*, ſaying unto them, Ye take too much upon you, ſeeing all the congregation is holy: wherefore then lift ye up your ſelves above the congregation of the Lord: then *Moſes* ſaid unto them, even to morrow the Lord will ſhew who are his, and who are holy: and *Moſes* ſaid unto Korah, Heare I pray you, ye ſons of Levi.

Seemeth it but a ſmall thing unto you that the God of Iſrael hath brought you ſo neare himſelfe to doe the ſervice of the Tabernacle of the Lord, and to ſtand before the congregation to miniſter unto them; and ſeeke ye the Prieſthood alſo? And *Moſes* ſent for Dathan and Abiram, but they would not come up; but murmured againſt *Moſes*, for bringing them out of the land of Egypt.

And *Moſes* was much troubled, and ſaid unto Korah, Be thou and all thy company before the Lord with *Aaron* to morrow, and bring each

each of you your Cenſer, putting Incenſe therein: and they did ſo, putting fire in them, and ſtood in the doore of the Tabernacle of the congregation with *Moſes* and *Aaron*; and the glory of the Lord appeared unto them: and the Lord ſpake unto *Moſes* and *Aaron*, ſaying, Separate your ſelves from among this congregation that I may conſume them in a moment. And they fell upon their faces, and ſaid, O God, of the ſpirits of all fleſh, ſhall one man ſin, and wilt thou be wroth with all the congregation? And God commanded *Moſes* to bring the people from the Tabernacle of Korah, Dathan and Abiram, and he did ſo. And all the Elders of Iſrael followed him: and he ſpake unto them, ſaying, Depart I pray you from the tents of theſe wicked men, and touch nothing of theirs leſt ye be conſumed.

And ſo they departed and ſtood in the doores of their Tents, their wives

wives and their children: and *Moſes* ſaid, Hereby ye ſhall know that the Lord hath ſent me to doe all thoſe workes, for I have not done them of my owne minde; if theſe men die the common death of all men, or if they be viſited after the viſitation of all men, then the Lord hath not ſent me: but if the Lord make a new thing, and the earth open her mouth and ſwallow them up, with all that appertaine to them, and they goe downe quicke into the pit, then ſhall ye underſtand that theſe men have provoked the Lord.

And it came to paſſe as he had made an end of ſpeaking all theſe words, that the ground clave aſunder that was under them, and ſwallowed them up, their houſes and their goods: and the earth cloſed upon them, and they periſhed from among the congregation; and there came a fire out from the Lord, and conſumed the two hundred and fifty

fifty men that offered incenſe; and as God commanded, *Eleazer* the ſonne of *Aaron* tooke the cenſers out of the fire, and made of them broad plates to cover the Altar, becauſe they were formerly hallowed; and to be a memoriall to all the children of Iſrael, that no ſtranger which is not of the ſeed of *Aaron* come neare to offer incenſe before the Lord, that he be not as Korah and as his company.

But on the morrow after this great judgement fell upon Korah, the congregation murmured againſt *Moſes* and *Aaron*, ſaying, They had killed the people of the Lord. And they being gathered together, *Moſes* and *Aaron* looked towards the Tabernacle, and the cloud covered it, and the glory of the Lord appeared. And *Moſes* and *Aaron* came before the Tabernacle of the congregation: and the Lord ſpake unto *Moſes* ſaying, Get you up from among this congregation

gregation that I may conſume them in a moment; and they fell upon their faces, and *Moſes* bade *Aaron* to take a Cenſer, and put fire therein from of the Altar, and put on incenſe and go quickly unto the congregation, and make an attonement for them, for that wrath was gone out from the Lord, and the plague was begun: and *Aaron* did as *Moſes* commanded, and ran into the middeſt of the congregation, but the plague was begun among the people; and then he put on incenſe and made an attonement for the people, and ſtood betweene the dead and the living, and the plague ceaſed. Now they that died of the plague were foureteene thouſand and ſeven hundred, beſides them that died about the matter of Korah: and *Aaron* returned unto *Moſes* to the doore of the Tabernacle, and the plague ſtayed.

Num. 17. And the Lord commanded *Moſes* to ſpeake unto the children of Iſrael,

Iſrael, to bring twelve rods, for every Tribe one, and thereon to write their names, and to write *Aarons* name upon the rod of Levi; and to lay them up in the Tabernacle before the Teſtimony: and the Lord ſaid, That the mans rod whom he ſhall chuſe, ſhall be the chiefe, and ſhall bloſſome, thereby to make the children of Iſrael ceaſe from murmuring againſt *Moſes* and *Aaron*; and *Moſes* did as the Lord commanded, and every one of the Princes gave him a rod according to their fathers houſes, *Aarons* rod being amongſt them: and *Moſes* laid the rods before the Lord in the Tabernacle of witneſſe: and going on the morrow into the Tabernacle, the rod of *Aaron* for the houſe of *Levi* was budded, brought forth buds bloomed, and yielded Almonds: and *Moſes* brought them forth, and they tooke every man his rod: but the Lord bade *Moſes* to bring back *Aarons* rod before the

Teſtimony

Teſtimony to be kept for a token againſt the Rebels, and take away their murmurings leſt they die; and *Moſes* did ſo as God commanded: and the children of Iſrael ſpake unto *Moſes*, ſaying, Behold, we dye, we periſh, we all periſh: Shall we be conſumed with dying?

18. And the Lord commanded the Tribe of *Levi* to be joyned unto *Aaron* to miniſter unto him, and onely that *Aaron* and his ſonnes ſhould miniſter before the Tabernacle of the witneſſe, and that the *Levites* ſhould keepe the charge of the Tabernacle, but they ſhould not come nigh the veſſels of the Sanctuary and the Altar leſt *Aaron* and they ſhould die: and that no ſtranger ſhould come near them: and gave them many other Ordinances to obſerve.

20. Then came the children of Iſrael unto Zin, and abode in Kadeſh where *Miriam* died and was there buried: and in that place was no water,

water, in ſo much as they gathered themſelves together againſt *Moſes* and *Aaron*, and the people did chide with *Moſes*, and wiſhed they had died with their brethren.

Then *Moſes* and *Aaron* went from them unto the doore of the Tabernacle, and fell upon their faces: and the Lord bade *Moſes* and *Aaron* take the Rod and aſſemble the people together, and ſpeake unto the Rock before them, and it ſhould give forth water; and they gathered the congregation together before the Rock, and *Moſes* ſaid unto them, Heare now ye Rebels, muſt we fetch you water out of this Rock?

Then *Moſes* lift up his hand, and with his Rod he ſmote the Rock twice, and the water came out abundantly: and the congregation dranke, and their beaſts alſo. And the Lord ſpake unto *Moſes* and *Aaron*, Becauſe ye beleeve me not to ſanctifie me in the eyes of the chil-

dren of Iſrael; therefore ye ſhall not bring this congregation into the land which I have given them.

After this *Moſes* ſent meſſengers to Kadeſh to the King of Edom, letting him know of all their paſſages in Egypt, and of the wonders that God had done; deſiring to paſſe through his Countrey onely to goe by the Kings high way, and pay for what they tooke: but the King of Edom refuſed it: wherefore Iſrael turned another way, and came to moũt Hor, where the Lord ſpoke unto *Moſes* and *Aaron* ſaying, *Aaron* ſhall be gathered to his people, for he ſhall not enter into the land which I have given unto the children of Iſrael, becauſe ye rebelled againſt my word at the water of Meribah: take *Aaron* and his ſonne Eleazar and bring them up unto mount Hor; and *Moſes* brought them up, and as the Lord commanded, *Moſes* ſtripped *Aaron* of his garments and put them upon

Eleazar

Eleazar his ſonne, and *Aaron* died there, in the top of the mount, and *Moſes* and Eleazar came downe from thence, and when the congregation of Iſrael ſaw that *Aaron* was dead, even all the houſe of Iſrael mourned for him thirty dayes.

And they journied from mount Hor by the way of the Red ſea, and compaſſed the land of Edom, but they were much diſcouraged becauſe of the way, and the people ſpake againſt God and *Moſes*, then the Lord ſent fiery ſerpents amongſt the people, who bit them, whereof many died, and then they confeſſed their ſinnes unto *Moſes*, and deſired him to pray to the Lord for them; the which he did. 21.

And the Lord commanded *Moſes* to make a fiery ſerpent, and ſet it upon a pole, that every one that is bitten, when he looketh upon it ſhall live: and *Moſes* did accordingly make a brazen ſerpent; and they that were bitten when they beheld it, lived.

21. And the children of Iſrael then journeyed faſter and came to Beor unto a place, where the Princes and Nobles digged it by the directions of the Lawgiver, and went further, where they ſent to Sihon the King of the Amorites to let them paſſe thorough his land, paying for what they had, and onely to goe the Kings high way while they were paſt his borders, but he would not ſuffer them to paſſe; but gathered his people together, and fought with Iſrael; where the Amorites were overthrowne, Iſrael taking all their cities and dwelt in them, and the Countrey thereabouts; and *Moſes* ſent to ſpy out Jaazer, and drave the Amorites from thence and poſſeſſed it.

And after they marched, and Og King of Baſhan raiſed his people, and then Iſrael did overthrow them, and poſſeſſed their land.

After this the children of Iſrael ſet

ſet forward and pitched in the plaines of Moab: and Moab was affraid: Balak the ſonne of Zippor was King of the Moabites at that time, who ſent meſſengers unto Balaam to come to him, letting him know, how the children of Iſrael who came out of Egypt came neare him; praying him to curſe them.

And he bade the meſſengers ſent lodge there that night, but God ſaid unto Balaam, Thou ſhalt not goe with them: neither curſe them for they are bleſſed: and Balaam told the meſſengers, Get ye home, for the Lord refuſeth to give me leave to goe with you: and the Princes returned to Balak, ſaying, Balaam refuſeth to come with us: then Balak ſent Princes more honourable then they with proffers unto Balaam of great preferments and honour unto him: but he anſwered, If Balak would give me his houſe full of ſilver and gold, hee

could not goe beyond the command of God, to doe leſſe or more: but deſired them to ſtay that night, that he might know the will of the Lord: and that night the Lord ſaid unto Balaam, If they call, goe along with them, but doe that which I ſhall ſay unto thee.

Then Balaam roſe up in the morning and ſadled his Aſſe, and went with the Princes of Moab: and the Angel of the Lord ſtood in the way, and as he was riding with his two ſervants, the Aſſe ſeeing the Angel of the Lord, with his ſword in his hand, he turned out of the way, and Balaam ſmote her, it being betweene two wals: the Aſſe thruſt her ſelfe upon the wall, cruſht Balaams foote againſt the wall, and then he ſmote her againe; then the Aſſe fell down under Balaam; and then he ſmote the Aſſe againe, and the Lord opened the mouth of the Aſſe, and ſhe ſaid unto Balaam, What have I done unto thee that thou

thou haſt ſmitten me theſe three times? and Balaam ſaid unto the Aſſe, Behold, thou haſt mocked me, if I had a ſword I would kill thee: and the Aſſe ſaid unto Balaam, Am not I thine Aſſe, upon which thou haſt ridden ever ſince I was thine unto this day? was I ever wont to doe ſo unto thee? and he ſaid, Nay: then the Lord opened the eyes of Balaam and he ſaw the Angel of the Lord, and he bowed downe his head, and fell flat on his face, and ſaid, he had ſinned. Now therefore, if it pleaſe thee, I will returne back: but the Angel ſaid, Goe on with the men, but onely ſpeake that word I ſhall ſpeak unto thee: and ſo he went with the Princes, and Balak hearing of his coming he went to meet him, and ſaid unto him, Wherefore diddeſt thou not come ſooner? am not I able to promote thee to honour? but Balaam ſaid, The word that God putteth into my mouth will I ſpeake.

And they offered burnt-offerings, and he ſaid unto Balak, How ſhall I curſe, whom God hath not curſed, or how ſhall I defie whom the Lord hath not defied? at which Balak was offended, but he anſwered; muſt I not take heed to ſpeake that which the Lord hath put into my mouth? and after other burnt-offerings at Zophim, his anſwer was to Balak, Behold, I have received commandement to bleſſe, and he hath bleſſed, and I cannot reverſe it; he hath not beheld iniquity in *Jacob*, neither hath he ſeene perverſeneſſe in Iſrael; the Lord his God is with him, and the ſhout of a King is among them: then Balak ſaid, Neither doe thou bleſſe them nor curſe them: but he anſwered, All that the Lord ſpeaketh, that I muſt doe: but Balaam ſeeing it was Gods will to bleſſe Iſrael, he left after looking to enchantments, but ſet his face towards the wilderneſſe, and he ſaw Iſrael abiding in their

their tents according to their tribes; and the Spirit of God came upon him, and he ſaid, How goodly are thy tents, O *Jacob*, and thy tabernacles, O *Iſrael*, &c. then Balaks anger was kindled againſt him; but Balaam prophelied, ſaying, I ſhall ſee him, but not now: I ſhall behold him, but not nigh: There ſhall come a Star out of *Jacob*, and a Scepter ſhall riſe out of Iſrael, and ſhall ſmite the corners of Moab, and deſtroy all the children of Seth: out of *Jacob* ſhall come he that ſhall have dominion, &c.

And *Balaam* roſe up and went and returned to his place, and *Balak* alſo went his way.

And Iſrael abiding in Shittim 25.
the people beganne to commit whoredome with the daughters of Moab and bowed towards their gods; and the anger of the Lord was kindled againſt them.

One of the children of Iſrael came and brought unto his brethren

thren a Midianitiſh woman in the ſight of *Moſes* and all the congregation of Iſrael, who were weeping before the doore of the tabernacle; and when *Phineas* the ſonne of *Eleazar* the ſonne of *Aaron* the Prieſt ſaw it, he roſe from amongſt the congregation, and tooke a Javelin in his hand and went after the man of Iſrael into the tent, and thruſt both the man and the woman, *Zimri* and *Cozbi*, through; ſo the plague was ſtayed in Iſrael: and thoſe that dyed of the plague were twenty and foure thouſand.

27. And *Moſes* deſired of the Lord to ſet a man over the congregation, to goe in and out before them, that they may not be as ſheep that have no ſhepherd; and the Lord ſaid unto *Moſes*, Take thee *Joſhuah* the ſonne of *Nun*, a man in whom is the Spirit, and lay thine hand upon him, and ſet him before Eleazar the Prieſt and before all the congregation, and give him a charge

in

in their ſight; and thou ſhalt put ſome of thine honour upon him, that all Iſrael may be obedient; and he ſhall ſtand before Eleazar the Prieſt who ſhall aske counſell for him, after the judgement of Urim before the Lord: and *Moſes* did as the Lord commanded him, and he tooke *Joſhua* and ſet him before Eleazar the Prieſt and the congregation; and he laid his hands upon him, and gave him a charge as the Lord commanded by the hand of *Moſes*.

After this the children of Iſrael warred againſt the Midianites, and they ſlew the King of Midian, and burnt their cities, and their goodly caſtles, and there *Balaam* was ſlaine, they divided the ſpoyle of the Countrey.

And *Moſes* growing old, he called *Joſhuah* unto him before the people, giving him good counſell, and bidding him to be valiant: and encouraged the people, and ſetteth Deut. 31.

teth forth a ſong of Gods mercies and vengeance.

32. After which the Lord ſpake unto *Moſes*, ſaying, Get thee up into this mountain Abarim unto mount Nebo which is in the land of Moab that is over againſt Jericho, and behold, the land of Canaan which I give unto the children of Iſrael for a poſſeſſion, and dye in the mount whither thou goeſt up, and be gathered unto thy people as *Aaron* thy brother died in mount Hor, and was gathered unto his people: becauſe ye treſpaſſed againſt me among the children of Iſrael at the waters of Meribah Kadeſh in the wilderneſſe of Zin, becauſe ye ſanctified me not in the midſt of the children of Iſrael; yet thou ſhalt ſee the land, but thou ſhalt not goe thither: and after *Moſes* had bleſſed
34. the twelve Tribes of Iſrael, he went up from the plaines of Moab unto the mountaine of Nebo, and the Lord ſhewed him the land of promiſe

miſe which was promiſed to *Abraham*, *Iſaac* and *Jacob*: ſo *Moſes* the ſervant of the Lord died there in the land of Moab, according to the word of the Lord, and he buryed him in a valley in the land of Moab over againſt *Beth Peor*: but no man knoweth of his ſepulchre unto this day: he was 120. yeares old when he died, his eye was not dim, nor his naturall force abated: and the children of Iſrael wept for *Moſes* in the plaines of Moab thirty dayes; and there aroſe not a Prophet ſince in Iſrael like unto *Moſes* whom the Lord knew face to face: In all the ſignes and wonders which the Lord ſent him to doe in the land of Egypt to *Pharaoh*, to all his ſervants, and to all his land; and in all that mighty hand, and in all that great terrour which *Moſes* ſhewed in the ſight of Iſrael.

MEDI-

MEDITATIONS
Upon ſome parts of the Hiſtory of *Moſes.*

O *Lord direct my meditations, and aſsiſt me humbly and truely to contemplate this thy great work of the deliverance of thy children of Iſrael out of Egypt by* Moſes, *after they had ſojourned there foure hundred and thirty yeares; after which time, according to thy promiſe, thou diddeſt deliver them, and brought them to the land of promiſe.*

This great deliverance, O Lord, is the true type of a great mercy that did greater *follow, which was by our* Moſes *Jeſus Chriſt, who redeemed, and brought us that were Gentiles, and under the bondage and ſlavery of ſinne, to ſerve and follow him out of the darkneſſe wherein we were inthraled; being far worſe then the Egyptian yoke.*

O Lord my God, let it enter into my heart, moſt humbly and ſeriouſly to conſider of this ineſtimable mercy of my redemption, and of thy wonderfull and unvaluable goodneſſe towards me a ſinner: by ſending into this Egypt of the world, ſuch a guide, ſuch a deliverer, and ſuch a Redeemer as all the Angels and powers in heaven doe adore, even thy onely Sonne.

Let me be aſtoniſhed, O Lord, with wonder at this thy ſo great mercy, and be confounded in my ſelfe for offending thee, ſo glorious and ſo gracious a God.

And let my ſinfull ſoule be converted unto thee, to ſerve thee with all humbleneſſe of heart. O Lord, how ſutable in miſchiefe were Pharaoh *and* Herod, *by giving way to Ambition and Jealouſie, and the reignes to commit cruelty to an unlimited height, for the murdering of innocent Infants.* Pharaohs *ambition was to deſtroy the Hebrew children, amongſt whom was* Moſes, *which thou, O God, preſervedſt*

to

to deliver the people of Iſrael out of Egypt: and Herods *deſigne to deſtroy the children in* Jury, *amongſt whom was that immaculate Lambe Chriſt* Jeſus: *even to deſtroy him who delivered the Gentiles, and was after crucified to deliver and redeeme both Jew and Gentile.*

O Lord, how wonderfull are thy workes and all thy goodneſſe: for fleſh and blood could not prevaile againſt thy providence: for the cruelty of Pharaoh *could not prevent thy goodneſſe, for thou diddeſt multiply and bleſſe thy children of Iſrael: and preſervedſt* Moſes *in a poore basket of bulruſhes to doe thy great worke to deliver thy people out of the thraldome of Egypt.*

And O wonder of wonders, and mercy of mercies, out of the manger at Bethlehem came our bleſſed Saviour who redeemed the world: and how wonderfully, O Lord, haſt thou preſerved thy Church for whom he died, and multiplied thy ſervants through the perſecutions of this world.

As it was thy great mercy and bleſſing, O Lord, to preſerve Noah *and his family in that great Arke whereby mankind was preſerved upon earth: So it was thy mercy to preſerve thy ſervant* Moſes *in that little arke amongſt the watery flags of danger, to preſerve and bring thy children of Iſrael deſcended from* Noah, *out of Egypt to the land of promiſe, from which ſtock ſo preſerved, came my Saviour Jeſus Chriſt: as theſe have beene thy mercies, O God, to preſerve thy people of Iſrael by thy Prophet* Moſes *the type of Chriſt: and to redeeme the world by thy Sonne my Saviour Jeſus; So O Lord, many have beene thy mercies unto me a ſinner, by thy manifold mercies and deliverances even ſince my infancie hitherto, both by ſea and land. Good Lord, in thy mercy take from over me this thick and myſty cloud of ſtupidity, that ſo much darkens my underſtanding, that I may diſcerne theſe thy mercies, and feare, love, and ſerve thee with all the faculties of ſoule and body:*

and

and good Lord grant that I may love my kinred and neighbours, as Moſes *did love his Nation the Hebrews, with kindneſſe and affability to all men, as he uſed to the daughters of* Jethro.

Let the ſoule of thy ſervant know, that in the places of peace, quietneſſe, and retiredneſſe from the eye of this world ſo full of vanity and pleaſures, there art thou to be found, for in the deſart behinde the mountain and neare Horeb thou waſt with Moſes.

O Lord, bring my ſoule from theſe worldly cares, afflictions, and temptations amongſt which I live; and lead me with thy ſaving grace toward thy holy mountaine: with contemplations of holineſſe and penitency for my ſins, and there let me reſt in thee and be freed from the thorny and ſcorching paſſages of this world.

As thou, O God, didſt wonderfully appeare unto Moſes *in the Buſh by a flame of fire which did not burne nor conſume it: ſo I doe moſt humbly beſeech thee, enter into the heart of thy*

ſervant, and enflame it with holy love and Zeale towards thee: and enlighten it, O Lord, that it may diſcerne thy wonderfull goodneſſe: and that I may have alwayes ſuch a burning deſire to ſerve thee, as no overflowings of the waters of this world may quench it: let me with Moſes, *put off my ſhooes of worldly thoughts, cares, and ſinfull imaginations, when I ſhall preſume to come before thee, for the place where thou art is holy: and places conſecrated unto thee and thy ſervice, in the aſſembly of Saints, are not to be prophaned by any kinde of unholy actions; for we muſt worſhip towards thy holy temple, and enter into it with reverence; for ſo, O Lord, thou didſt command all thy people in all nations of the world.*

Give me grace to obey thy good inſpirations as Moſes *did obey thee, by going unto* Pharaoh: *Lord, let thy wonderfull works, that thou haſt done and that I daily ſee, ſtrengthen my faith and confidence in thee; and not to diſtruſt thy power and goodneſſe, but that*

I may reſolutely goe on to ſerve thee with a bleſſed perſeverance, untill my ſoule ſhall be delivered out of this Egyptian bondage, be freed from the taskmaſters of afflictions, and the fleſhpots of the pleaſures of this world.

Moſes *was ſlow in ſpeech, and doubtfull of himſelfe, yet God did worke mightily by him. By his example let us maſter our fleſhly opinions, and know that God hath his owne work; and not to judge of the defects of other men.*

And good Lord, teach me to looke into my ſelfe, for if I have received that which others want, it is thy meere mercy and goodneſſe: and as I ought alwayes to be thankfull for thy gifts, yet let me not be proud of them; for as thy goodneſſe gives them, ſo thou canſt take them away as thou pleaſeſt; for the foot of pride brings downe thy wrath upon us the chiefe of men; and though Moſes *had that defect, yet by thy power he did greater matters then either* Abſolon *or* Achitophel *could bring to paſſe; for thou makeſt our ſpeaking,* children

and hearing, and all our ſenſes to ſerve thy commands; and my Reaeemer made the dumbe to ſpeake, and the lame to walke: as by thy great mercy thou haſt delivered me from the Egyptian plagues which the hardnes of my heart hath deſerved; ſo prepare me I do moſt humbly beſeech thee, and make me ready to goe out of this Egypt of the world, and to be obedient unto my Leaders, and Governours, Moſes *and* Aaron, *in the midſt of all perverſeneſſe and perverſe men whomſoever.*

In the darkneſſe of this world enlighten me, and as thou diddeſt ſend a diſtinct light to the children of Iſrael in Goſhen; ſo enlighten, O Lord, my inward ſoule with the light of thy bleſſed ſpirit, to diſcerne thy wonderfull mercies towards me; and grant that I may praiſe thee for thy goodneſſe, and obey thee as a man ſeparate from all the world: prepare me, O God, to be ready for my paſſage to the Celeſtiall Countrey of eternitie as the Iſraelites were; with my loines girt in charitie,

my

my ſhooes on in mortification, and my ſtaffe in confidence: ſprinkle the poſts and lintles of my heart with the hyſope of thy grace, and the precious bloud of thy ſalvation; that I may be knowne to be thine, and be received into thy mercy when thou ſhalt come to viſit me, and to bring me through the Red Sea of that dangerous paſſage to the heavenly Canaan of eternitie.

Keepe me at that time, O Lord, from diſtruſt and diffidence; ſtrengthen me in the narrow paſſage, betweene the two wals of that dangerous water of preſumption and deſpaire, that I be not drowned with the Egyptians of this world, whoſe truſt is in their chariots and not in thee; and whoſe hardneſſe of heart and contempt of thee, brought them to deſtruction.

O Lord, be mercifull to my thirſty ſoule, and preſerve me from murmuring againſt thee, thou which diedſt upon the tree of the Croſſe, take all bitterneſſe from my ſoule, and quench my thirſt with the holy water of thy grace,

and grant that I may cheerefully goe on towards the land of promiſe.

Without thy continuall helpe how fraile and perverſe are we? as the rebellious Iſraelites ever murmuring and repining againſt Moſes *and* Aaron; *ſend therefore that heavenly Manna unto me that may ſtrengthen my ſoule and preſerve it unto thee in faith, and obedience.*

Thou knoweſt my frailty, O God, and how feeble I am, as likewiſe my unruly and unbridled conditions, my ſtubbornes and hardneſſe of heart; therefore I doe moſt humbly beſeech thee for thy mercy ſake in Jeſus Chriſt, with thy miraculous and mercifull Rod of grace to ſtrike upon my ſtony heart, that from that rock may aſcend unto mine eyes a fountaine of teares, with ſuch a true and perfect contrition as may come before thee, and by thy mercy my ſinnes may be waſhed away, and that I may thirſt no more after vanity.

O Lord, how weake is the arme of the ſtrongeſt man without thy help: for

for Moſes *could not hold up his hand with the Rod without aſſiſtance from thee where* Amalek *fought with* Iſrael, *but* Aaron *and* Hur *aſſiſted him.*

I do moſt humbly beſeech thee, in the fight that I have againſt the Amalek *of ſin and impiety: give me thy Rod of grace and ſtrengthen me, and make me able to hold up my hands & heart unto thee, and in my weakneſſe and diſtreſſe ſend me, O Lord, ſpirituall comforters, which may aſsiſt and ſtrengthen my faith, that I may hold out untill the ſunne of my age be ſet, and obtain victory over all my ſpirituall enemies.*

With what wonderfull feare diddeſt terror *thou, O Lord, deliver thy holy Commandements unto* Moſes, *and with what reverence and feare did the children of Iſrael ſtand without the bounds of Mount Sinai; and onely* Moſes, Aaron, Nadab, Abihu, *and ſeventy Elders of Iſrael went into the mountaine who worſhipped afar off, onely* Moſes *came neare the Lord.*

Good Lord, make me to feare and tremble

tremble to break theſe thy holy commandements which thou diddeſt deliver with ſuch circumſtances of glory and terrour: and with thy children of Iſrael let me keepe without the bounds of mount Sinai as thou appointedſt them, and out of all humane curioſity humbly waite to receive thy lawes from the hands of Moſes, *and the Prophets and Miniſters of thy Church.*

Keepe raſh preſumption from the ſoule of thy ſervant: for though Aaron, Nadab, *and* Abihu, *and the ſeventy Elders were good and holy men, yet they kept their diſtance in their worſhip towards thee O God, and at the writing of the Law.*

So good Lord, give me lowlineſſe, to ſtand before thee without the bounds of Sinai, with ſuch as are humble of heart, and there worſhip and waite thy leiſure for what thou ſhalt command me by Moſes, *my ſpirituall guide, by whom I muſt be directed; for I muſt not be my owne director.*

Without this continuall helpe of thine,

thine, O Lord, and by thy Miniſters and Shepherds thou appointeſt over us, how dangerouſly doth that Wolfe the devil aſſault and prevaile againſt this britle and corrupt fleſh of ours: for Moſes *being abſent but for a few daies the people went a whoring after their owne inventions.*

Into what extreme folly did they runne headlong even to worſhip a calfe, and to give that which was moſt precious unto them to make an idol, and their jewels to make a calfe: O Lord Jeſus looke upon me, and helpe me, in this time of danger to my ſoule: how at this time doe the moſt of this world wherein I live go a whoring after their owne waies, as though neither Moſes *nor any Prophet were amongſt thē: how have they conſumed the land, & given their jewels to raiſe up the idol of arrogancy and pride: and what doe we elſe but ſit downe to eate and drink, and riſe up to play: and no man mournes for the miſery of the land. O Lord Jeſus, ſtrengthen my faith and beliefe in*

this

this dangerous Sea wherein are ſo many rocks and quickſands, of Error and Innovations. Be thou my Pilot, and grant that I may ſteere a right courſe towards thee in this ſea, ſo covered with the miſts and fogges of Hereſie and Schiſme; that by a true faith I may arrive unto the harbour of my hoped for happineſſe, and with ſpeed ſend ſome in the ſpirit of Moſes *to us againe; and deliver us from the like puniſhment that fell upon the Iſraelites for that their ſinne; and that peace may be in our Land, that thy Tabernacle, O Lord, may be raiſed up, and that we may worſhip towards it, every man with humilitie at the doore of his tent with the children of Iſrael ſo humbled and proſtrate; and that we may doe as they did, give our ſelves to adorne the Ark of the Church wherein is the Arke of the Covenant, and reare it up with* Moſes *in the ſolemnitie of ſpirituall and divine worſhip, for there is the glory of the Lord and of all Gods people.*

O Lord,

O Lord, let me know that Aarons *worſhip before thee in his robes of holineſſe the ornaments of honour, the mitre and crowne, upon his knees humbly before thy Altar in the Sanctuary being according unto thine owne holy order, was more pleaſing unto thee then the confuſion of ſuch who ſtep up without order or ornament, ſpirituall or corporall into the Church, not ſo much as looking with reverence towards thy place of worſhip.*

For doubtleſſe, O Lord, thy Sonne and our Saviour the great example of humility, did come into this world to teach us humilitie, and that by his grace working in us humilitie, lowlineſſe and devotion ſhould encreaſe and continue in this world.

Therefore let me not, O Lord, with the proud ſpirituall Phariſees of theſe Spirited *times, being blaſted with boldneſſe preſume to ſtep into thy houſe the place of worſhip but with reverence, and in imitation of thy children of Iſrael who worſhipped*

worſhipped and wept at the doore of the Sanctuary.

O Lord, the children of Iſrael though they provoked thee unto anger by their murmuring diſtruſts and iniquities in their journeys, even ten times: when I looke into my ſelfe, O Lord, I finde and muſt needs confeſſe to my owne ſhame and confuſion, that in this my pilgrimage I have exceeded them in impietie, both in number and degree: for indeed my ſinnes are numberleſſe, having murmured exceedingly in my journeys at the croſſes of this world, as never conſidering from what hand they came, nor how juſtly I have deſerved them: I have for moſt part of my time eaten, drunk, and roſe up to play, and thirſted after the fleſh-pots and pleaſures of this world: I have neglected thy ſervice and have not humbled my ſelfe before the doore of thy Sanctuarie to bewaile my ſinnes as I ought to have done: the due obedience that I owe to my Superiours and Paſtours of thy Church have I neglected,

lected, following mine owne inventions and opinions, and have wandered like a ſheepe out of the fold, whereby I have fallen into by pathes and crooked waies; leaving that good way thou haſt appointed: and thereby have drawne thy juſt diſpleaſure upon me. O Lord, my God, ſtanding in this ſad and dangerous condition, give me grace truely to humble my ſelfe before thee: and as thou didſt heare the praycrs of Moſes *thy ſervant who mediated for thy children of Iſrael, and was mercifull unto them: So I doe moſt humbly beſeech thee by the merits of thy Sonne and my Saviour Jeſus Chriſt my Mediatour, for his ſake be thou mercifull to me, and deliver me from finall deſtruction denounced againſt me.*

How endleſſe, O Lord, are our impieties, when we grow proud and ſtiffenecked, aud how rebellious then doe we grow againſt thee and thy Miniſters whom under thee we ſhould obey.

O Lord, deliver me thy ſervant from a rebellious ſpirit, and teach me,

not to ſpurne againſt them that thou haſt appointed over me with Korah, Dathan *and* Abiram, *ſo ſpitefull againſt* Moſes *and* Aaron *thy Miniſters, nor to cover my rebellious impietie with the ſpecious cloake of holineſſe as they did, when nothing was in their heart but ambition and deſire to rule, and to bring that out of order which thou, O Lord, hadſt eſtabliſhed in* Moſes *and* Aaron.

How wonderfull are thy judgements, O Lord, and how unſearchable are thy wayes! Let the example of theſe men, and the juſt and terrible puniſhment that fell upon them, make me feare to breake thy Ordinances, or diſobey my Governours that thou haſt appointed: for what are we, O Lord, in a headleſſe government, and what miſchiefe ſhall not betide us?

O Lord, preſerve me from the fiery ſtings and puniſhments of that old ſerpent, which mine iniquities deſerve, and in theſe afflictions that I may ſuffer for my ſinnes, give me grace to look

up towards him that died for me upon the Croſſe, that by his merits I may be healed, and praiſe thee for thy mercies, and live to goe in my pilgrimage by a true obedience unto thee : and that I may no more murmur againſt thee, nor be weary of the Manna of thy bleſſings: and O Lord, as Moſes *ſaw the Land of promiſe before his death, upon the top of the mountaine : ſo good Lord, raiſe up my thoughts, before I dye, from theſe earthly things to contemplate the eternity hereafter ; and give me a taſte and faithfull apprehenſion of that heavenly Countrey which I doe expect ; that with joy of heart, and comfort to my ſoule, I may leave this earthly tabernacle, and aſcend unto that place of happineſſe where* Moſes *and other thy Prophets, Apoſtles, Saints, and Martyrs ſing praiſe unto thee that ſits upon the throne for ever.*

THE HISTORY of *Joſhua.*

AFter the death of *Moſes* God made choice of *Joſhua* the ſon of *Nun* to be his Champion, and to goe before the children of Iſrael: and *Joſhua* commanded the Officers to goe unto the Hoſte amongſt the people, and command them to prepare victuals and proviſion, within three dayes to paſſe over the river Jordane towards the land of Canaan: and *Joſhua* ſpake to the Reubenites, and to the Gadites, and to the halfe tribe of Manaſſeh, ſaying, You and yours are to poſſeſſe the land beyond Jordane, but ye ſhall paſſe over before your brethren armed to helpe them until the Lord hath given your bre- Joſh. 1.

thren reſt as formerly he hath given you : and they anſwered *Joſhua*, ſaying, All that thou commandeſt us we will doe, and obey thee as we have done *Moſes :* and whoſoever ſhall not obſerve thy commands let him dye : onely be thou valiant.

And *Joſhua* ſent out two men as Spies to view the land, and they came unto Jericho, and lodged in the houſe of *Rahab* the harlot: which was told to the King of Jericho : and he ſent unto *Rahab* to bring forth the men : but ſhe hid them : and anſwered, they had been there, but ſhe knew not who they were.

And in the evening the King ſent out Scouts to purſue them: but *Rahab* had hid them in the top of her houſe, and covered them with the ſtalkes of flaxe : after the Scouts were gone out, ſhe came unto the men, and ſaid unto them : I know the Lord hath given you the land,

for

for terors are fallen upon us : and the whole land are afraid of you, for we have heard how the Lord dryed up the water of the red ſea for you when you came out of *Egypt*, and what you did to the two Kings of the Amorites *Sihon* and *Og* whom you vtterly deſtroyed, and therefore your Lord is the true God of heaven, therefore in regard of my kindneſſe unto you, ſhew kindnes unto my fathers houſe : and give me a token to ſave alive my father and my mother and my brethren and ſiſters and all they have : and they anſwered her, giue ns ſafety, and when the Lord gives vs this Land we will deale kindly and lovingly with thee : and her houſe ſtanding vpon the towne wall, ſhe let them down by a cord : and bade them be gone to the mountaine and hide themſelves three dayes vntill the ſcouts returne and then go their way : & they ſaid vnto her, that we may remember thy love

and our promiſe, when we come unto this place: tye this ſcarlet cord thou letſt us down withall vnto thy window, and thou, thy father, thy mother brothers ſiſters and all they have ſhall be ſafe. But if any goe out of thy houſe at that time, let his bloud be vpon his owne head: for all ſhall be ſafe within: but if thou utter this to any we will be quit of our promiſe and oath: and they departed: and they did obſerve her counſell hiding themſelves three dayes, and after came to *Joſhua* and told him the ſtate of things and of the feare of the Inhabitants about *Jericho*.

And *Ioſhua* haſtened and came to Jordan with the children of Iſrael, and after three dayes the officers of the hoaſt commanded the people that when they ſee the Arke of the Covenant of the Lord remove, the Prieſts and Levites bearing it, they ſhould remove and go after it, and to keepe a diſtance from it, to know

know the way they muſt goe, and *Joſhua* ſaid unto the people ſanctifie your ſelves, for to morrow the Lord will do wonders amongſt you, and *Joſhua* ſpake vnto the Prieſts to take up the Arke and go before the people, the which they did, and the Lord ſaid vnto *Joſhua* this day will I begin to magnifie thee in the ſight of Iſrael, that they may know that as I was with *Moſes*, ſo will I be with thee. Command the Preiſts that beare the Ark when they come to the brink of Iordan to ſtand ſtill; and he ſaid to the children of Iſrael hereby ye ſhall know that the living God is amongſt you to driue out the heathen before you; behold the Arke of the Covenant even the Lord of all the earth paſſeth over before you into Iordan. Then the people removed from their tents to paſſe over Iordan, the Prieſts bearing the Ark of the covenant before them: and when they dipped their feet in the river, the water roſe on a

heap and the people paſſed over dry over againſt Iericho, and when all the people were over, the Lord commanded *Joſua* to take twelue men according to the tribes and commarded command them to take out of the midſt of Iordan where the Preiſts feet ſtood twelue ſtones and carry them ouer and leaue them where you ſhal lodge this night; the which *Joſhua* did accordingly, and they brought thē upon their ſhoulders, and left thē to be a ſign to after ages that the water of Iordan was cut off before the Arke of the covenant of the Lord when it paſſed over, and the Arke ſtayd in Jordan vntill the people were paſſed over and that *Joſhua* had commanded twelve ſtones in the river of Jordan where the Prieſts had ſet their feet to be placed: but the children of Reuben and Gad and halfe the tribe of Manaſſeh paſſed over armed before the children of Iſrael unto the plaines of Jericho being about 40000. and

when

the Prieſts that bare the Ark of the Covenant were come out of Jordan, the water returned to his place: and thoſe ſtones which they tooke out of Jordan did *Joſhua* pitch in Gilgal for a token unto their childrens children that they came on dry land over Jordan as he did the red ſea: that all the earth might know the power of God and feare him for ever.

And all the Kings of the Canaanites and the Amorites that dwelt thereabout, when they heard of this wonderfull worke were aſtoniſhed, and their hearts failed them: and the Lord commanded *Joſhua* to make ſharpe kniues to circumciſe the Iſraelites the ſecond time, the which he did performe at the hill of foreſkins, now all the people that came firſt out of *Egipt* were circumciſed: but they that were borne by the way as they came out of *Egipt* them they had not circumciſed vntill now: and they continued

tinued in the campe untill they were whole: and the children of Iſrael encamped in Gilgal, and kept the Paſſeover in the evening in the plaines of Jericho: and they did eate of the old corne of the land the morrow after the Paſſeover unleavened cakes and parched corne, and the Manna ceaſed; but they did eat of the fruit of the land of Canaan.

And *Joſhua* coming towards Jericho, there ſtood a man over againſt him with his ſword drawne in his hand, and *Joſhua* went unto him and ſaid, Art thou for us, or for our enemies, and he ſaid, Nay, but as a Captaine of the hoſte of the Lord am I now come: and *Joſhua* fell on his face to the earth, and did worſhip, ſaying unto him, What ſaith my Lord unto his ſervant: and the Captaine of the Lords hoſte ſaid unto *Joſhua*, Looſe thy ſhooe from off thy foot, for the place

place whereon thou ſtandeſt is holy: and *Joſhua* did ſo.

Now *Joſhua* ſtraightly beſieged 6.
Jericho, ſo that none could goe out or come in: and the Lord commanded *Joſhua* with his army and 7. Prieſts to bear before the Ark 7. trumpets of Rams hornes, and the ſeventh day to compaſſe the city 7. times, and the Prieſts to blow the trumpets, and the people to ſhout with a great ſhout: and *Joſhua* commanded them ſo to doe, and they did accordingly: and the ſeventh day they roſe up early and compaſſed the City ſeven times, and at the ſeventh time when the Prieſts blew the trumpet *Joſhua* commanded the people to ſhout for the Lord hath given you the City: and it ſhall be accurſed, even it and all that is therein: onely *Rahab* the harlot ſhall live, ſhe and all that are with her, becauſe ſhe hid our meſſengers: but let all the gold and ſilver, and veſſels of braſſe and iron be conſecrated

ſecrated to the Lord, they ſhall come into the treaſury of the Lord. So when the Prieſts ſounded the trumpets the people ſhouted, and the wals of Jericho fell flat downe and they tooke the City: and they utterly deſtroyed the City, and put them to the ſword man and woman, young and old, oxe, ſheepe, and aſſe; but *Joſhua* ſent the two ſpies unto *Rahabs* houſe, thoſe men whom ſhe had entertained: and they brought her ſafe forth of her houſe with her father and mother, her brethren and all ſhe had, and her kinred, and left them in ſafety without the Campe of Iſrael, and they burnt the City: and *Rahab* lived long after amongſt the Iſraelites: and *Joſhua* curſed the man that ſhould build Jericho againe: and *Joſhua* was famous throughout the land.

7. But the children of Iſrael committed a treſpaſſe in the accurſed thing, even *Achan* one of the tribe of

of *Judah*, for which the anger of the Lord was kindled.

And *Joſhua* ſent ſpies from Jericho to Ai, to view the Countrey, and they viewed Ai: and they returned to *Joſhua*, and told him, that in Ai were but few people. *Joſhua* upon their report ſent thither about three thouſand men and they fled before the men of Ai, being mightily diſcomfited: the which did much diſhearten the people of Iſrael: and *Joſhua* rent his clothes, and fell to the earth upon his face before the Arke of the Lord untill the evening, he and all the Elders of Iſrael, and put duſt upon their heads: and they did grieve exceedingly. And the Lord ſaid unto *Joſhua*, Get thee up, wherefore lyeſt thou thus upon thy face, Iſrael hath ſinned and tranſgreſſed my Covenant, for they have taken of the accurſed thing, they have ſtollen and diſſembled; therefore could not the children of Iſrael ſtand before

their

their enemies, neither will I be with you any more, except ye deſtroy the accurſed from you.

him

And the Lord commanded them to ſanctifie the people againſt the next day, that the accurſed thing may be taken from amongſt them: and in the morning *Joſhua* roſe up early and brought Iſrael by their tribes: and the tribe of *Judah* was taken by lot, and every houſhold of that tribe was examined, and *Achan* was found to have ſtolne the accurſed thing: and *Joſhua* coming to *Achan*, ſaid unto him, *Achan* my ſonne, give I pray thee, glory unto the Lord God of Iſrael, and make confeſſion unto him; and tell me now what thou haſt done, hide it not from me: And *Achan* confeſſed the fact, ſaying, I have ſinned againſt the Lord God of Iſrael: for when I ſaw amongſt the ſpoiles a goodly Babyloniſh garment, and two hundred ſhekels of ſilver, and a wedge of gold of fifty ſhekels weight,

weight, I tooke and hid them in my tent: and *Joſhua* preſently ſent for them, and being brought unto him, and before the children of Iſrael, he laid them before the Lord, and *Joſhua* and all Iſrael with him brought *Achan*, the ſilver and the gold, and the Babyloniſh garment, his ſonnes and daughters, his oxen and his aſſes, his ſheepe, and his tent, and all that he had unto the valley of Achor, and all Iſrael ſtoned him with ſtones and after burnt them; and raiſed over him a heape of ſtones, ſo the Lord turned from his fierce anger.

And the Lord commanded *Joſhua* to go a ſecond time to Ai, with a great army: and he choſe thirty thouſand of the moſt valiant men, giving them directions what to doe and ſent them away by night, commanding them to lye in ambuſh neare the City of Ai: and they lay before Bethel and Ai: and *Joſhua* roſe early in the morning, and with all Joſh. 8.

all the Elders of Iſrael, and a great ſtrength he marched towards Ai and drew near the City: and when the King of Ai ſaw it, haſtily came forth with his whole ſtrength to give battell to Iſrael: but he knew not of the ambuſh: and *Joſhua* and all Iſrael ſeemed to fly before them: and the whole ſtrength of Ai and Bethel purſued them towards the wilderneſſe: then they which were in ambuſh ſpeedily made towards the City, and took it: and inſtantly ſet it on fire.

The men of Ai looking back and ſeeing their City on fire they were aſtoniſhed and diſheartened: and being ſcattered and in diſorder, *Joſhua* and his army fell upon them one way, and they that tooke Ai iſſued out another way, and ſo cut them off every man: and they took the King of Ai alive and brought him to *Joſhua*: and the Iſraelites returning to Ai put all within it to the ſword; ſo there fell that day of

men

men and women twelve thouſand. And *Joſhua* burnt Ai downe to the ground; and the King of Ai he hanged upon a tree: and after the Sunne was down commanded to take him downe, and his carkaſſe to be caſt at the entry of the gate of the City, and raiſed thereon a great heape of ſtones.

And *Joſhua* built an Altar unto the Lord God of Iſrael in mount Eball, as *Moſes* had commanded, and there they offered ſacrifice, and writ the Law of *Moſes* upon the ſtones: and there the Arke of the covenant being brought, all Iſrael and the Elders, Officers, and Judges ſtood before it, and before the Prieſts and Levites that bare it: and the whole Law was read unto them.

And when all the Kings on this ſide Jordane heard of theſe things, they joyned together to fight with *Joſhua*: but the Gibeonites had Joſh. 9.

heard what they had done to Jericho and Ai; they cunningly came unto *Joshua* in poore habite and great humiliation unto the campe at Gilgal: and there made their peace with *Joshua* and the Princes of the Congregation who sware unto them. But after the Princes finding they had deceived them, for their oath sake they would not destroy them: and *Joshua* called them before him, and said, Wherefore have you beguiled us, saying, you dwelt a farre off when ye dwell among us? for this deceit ye shall be bondmen and hewers of wood and drawers of water for the house of my God: and they said, It was told us that *Moses* commanded we should be wholly destroyed, therefore we were afraid and did this thing, and doe with us as thou pleasest: and *Joshua* saved their lives, and made them hewers of wood and drawers of water for the congre-

congregation, and for the altar of the Lord; and ſo they did continue to doe.

Now the King of Jeruſalem and the other Kings underſtanding that the Gibeonites had made peace with Iſrael; and Gibeon being a great City they feared greatly; therefore five Kings and all the ſtrength they could make came and encamped before Gibeon, they of the City having made their peace with *Joſhua*, ſent preſently for aid unto him: then preſently *Joſhua* marched with a mighty army from Gilgal toward Gibeon all night, and falling ſuddenly upon them gave them a great defeate: and flying before Iſrael the Lord caſt great ſtones from heaven upon them, and kil'd more of them then the ſword, and the Sunne and Moone ſtood ſtill that day, untill the people had deſtroyed their enemies: and *Joſhua* and all Iſrael returned to Gilgal; but the five Kings fled and Joſh. 10.

hid them in a cave: afterwards *Joſhua* commanded they ſhould bee brought forth, then *Joſhua* called for all the men of Iſrael, and ſaid unto the Captaines, Come neare and put your feet upon the necks of theſe Kings, and they did ſo: and after *Joſhua* commanded them to be hanged upon five trees, and there they did hang untill the evening: and being taken down, *Joſhua* commanded they ſhould be caſt into the cave where they were found and laid great ſtones to the caves mouth: and *Joſhua* conquered all the Countrey and put them to the
Joſh. 11. ſword: for the Lord God of Iſrael fought for Iſrael: and *Joſhua* returned and all Iſrael with him unto the campe to Gilgal.

After this *Jabin* King of Hazar, *Jobab* King of Madon, and all the Kings north of the mountaines, gathered themſelves together and raiſed a marvellous great hoſt: and pitched themſelves together by the waters-

waters of Merom to fight againſt Iſrael: and *Joſhua* came and all his people of war with him, and came ſuddenly upon them by the waters of Merom, and put them to a very great ſlaughter, and chaſed them unto great Zidon and Mizpeh, houghing their horſes, and burning their chariots: and *Joſhua* returned and took Hazor and kill'd the King thereof, and did all things as the Lord commanded *Moſes* his ſervant, ſo did *Moſes* command *Joſhua*, and ſo did *Joſhua*.

So *Joſhua* took the whole land according to all that the Lord ſaid unto *Moſes*: and *Joſhua* gave it for an inheritance unto Iſrael, according to their diviſions by their tribes: and the land reſted from warre, *chap.* 18. And the whole congregation of the children of Iſrael aſſembled together at Shiloh, and ſet up the tabernacle of the congregation there for the land was ſubdued before them. Joſh. 13.

Joſh. 15. And the Lord appointed them by *Joſhua* Cities of refuge, that he that killeth a man unawares and unwittingly may flee thither for refuge, and coming to that Citie he ſhall ſtand at the entering of the gate of the Citie, and declare his cauſe to the Elders of that Citie, and they ſhall receive him in: and if he be followed thither they ſhall not deliver him back, becauſe he did the act unwittingly and hated him not before time.

And they appointed Kedeſh in Gallole in mount Nepthale, and Shechem in mount Ephraim, and Hebron in the mountaine of Judah: and on the other ſide Jordan by Jericho Bezer in the wilderneſſe out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golon out of the tribe of Manaſſeh.

Theſe were the Cities appointed for all the children of Iſrael, and for the ſtrangers that ſojourned among

mong them, that whoſoever killeth any perſon at unawares may flee thither, and not die by the avenger of blood untill he ſtand before the congregation.

Now after the land was conquered, and every tribe ſettled in their ſeverall diviſions.

Joſhua called for the Reubenites, the Gadites, and the halfe tribe of Manaſſeh, and commended them for their valour, and obedience to the Commandment of their Lord: and ſaid unto them, Now the Lord hath given reſt unto your brethren, returne you unto the land of your poſſeſſion which *Moſes* the ſervant of God gave you on the other ſide of Jordane, but be carefull to doe the commandements and the Law which *Moſes* gave you, and love the Lord your God and ſerve him with all your heart, and with all your ſoules; ſo *Joſhua* bleſſed them and ſent them away, and they departed from the children of Iſrael out of Shiloh:

Joſh. 22. Shiloh: to go unto Gilead the land of their poſſeſſion formerly by the hand of *Moſes*, and when they came to the borders of Jordan, there they built an altar by Jordan, and when the children of Iſrael heard thereof they gathered themſelves together at Shiloh to goe and warre againſt them, and they ſent unto them *Phineas* the ſonne of *Eleazar* the Prieſt, and with him ten Princes of each tribe of Iſrael one, and coming unto the children of *Reuben*, *Gad* and *Manaſſeh* unto Gilead, and ſaid unto them, Thus ſaith the congregation of the Lord: What treſpaſſe is this that ye have committed againſt the God of Iſrael, to turne away from following the Lord in that ye have built you an altar? Is the iniquitie of Peor too little for us, from which we are not cleanſed untill this day although there was a plague in the congregation of the Lord? if the Land you poſſeſſe be uncleane then come over to us where

where the tabernacle, dwelleth and take poſſeſſions amongſt us, but rebell not againſt the Lord, nor rebell againſt us in building you an altar beſide the Altar of the Lord our God. Did not Achan commit a ſinne in the accurſed thing, and wrath fel on all the congegation of Iſrael, and that man periſhed not alone in his iniquitie? then the children of Reuben, Gad and Manaſſeh anſwered them: The Lord God of gods, The Lord God of gods, and Iſrael ſhall know that this is no rebellion in building this altar: being not intended to offer thereon burnt offerings, or meat offerings, or peace offerings thereon; but onely our reaſon was to ſet up a monument for feare of the time to come, that your children might ſpeake to our children, What have you to do with the Lord God of Iſrael? becauſe the river Jordan hath divided us, and ſo your children make our children ceaſe from fearing

fearing the Lord: and therefore we raiſed that altar, not for burnt-offerings, but that it may be a witneſſe betweene us and you and our generations after us, that we may doe the ſervice of the Lord before him with our burnt offerings and with our ſacrifices, and with our peace offerings that your children may not ſay to our children in time to come, Ye have no part in the Lord, and therefore this altar we have made is a witneſſe unto you and to your children hereafter.

God forbid that we ſhould have any altar but that Altar of the Lord our God that is before the tabernacle: and when Phineas the Prieſt, the Princes of the congregation, and the Elders of Iſrael heard this from them, Phineas ſaid unto them, This day we perceive that the Lord is among us becauſe ye have not committed this treſpaſſe againſt the Lord: and they returned unto the land of Canaan unto the children of

of Iſrael, and they all rejoyced and bleſſed God, and the children of Reuben, Gad and Manaſſeh, called the altar *Ed*, as a witneſſe betweene the Lord and them: and after that God gave reſt unto Iſrael from their enemies round about.

And *Joſhua* waxen old, called for all Iſrael and for their Elders, for their heads, aud for their Judges, and told them of all things the Lord had done for them, and what the Lord would doe if they ſerved him: counſelling them to be valiant and couragious, and to keepe the Law delivered by *Moſes*, and not to turne neither to the right hand nor to the left, nor to leane to the gods of the heathens: nor to ſweare by them, or make mariages with them, if they did ſo, that they would be ſnares and traps unto them and thorns in their eyes untill they periſhed from off the good land the Lord had given them. Joſh. 23.

And

And he ſaid, I am going the way of all the earth, and you know nothing hath failed you that the Lord promiſed you: but if you tranſgreſſe the Covenant of the Lord your God, and ſerve other gods and bow your ſelves to them, then ſhall the anger of the Lord be kindled againſt you, and ye ſhall periſh from the land.

And *Joſhua* againe gathered all the tribes of Iſrael to Shichem and called for all the Elders of Iſrael, and they preſented themſelves before God, and *Joſhua* told them of all the good things that the Lord had done to the children of Iſrael from *Abraham*, *Iſaac*, and *Jacob* to that time. And the people ſaid, they would ſerve no other gods then the God that brought them and their fathers out the land of Egypt from the houſe of bondage, and which did thoſe great things in their ſight, and preſerved them in all their waies: and after much perſwa-

perſwaſions of *Joſhua* unto the people to ſerve the Lord: he made a covenant with them that day, and ſet them a Statute and an Ordinance in Shechem, & *Joſhua* wrote it in the book of the law of God, and took a great ſtone and ſet it up there under an oke that was by the Sanctuary of the Lord: ſo *Joſhua* let the people depart every man to his inheritaece, and after he departed to his fathers, being one hundred and ten yeares old: and they buried him in the border of his inheritance in Timnah-Serah which is in mount Ephraim. Joſh. 24.

MEDI-

MEDITATIONS upon the Hiſtory of *Joſhua.*

O *Lord, thou art gracious unto thine Inheritance, for though thou diddeſt take thy ſervant* Moſes *to his fathers, yet thou diddeſt not leave thy children of Iſrael deſtitute and without a Leader to goe before them, but ſent them* Joſhua *thy ſervant to be their captaine and defender.*

This is, thy goodneſſe, O Lord, ſtill from time to time to be a preſerver of thy people whom thou haſt choſen, and this mercy of thy ſpeciall providence and love, extended it ſelfe, O God, not onely to thy children of Iſrael, but to thy holy Church militant here upon earth, and likewiſe to us moſt miſerable ſinners by thy continuall providence over us; How often, O Lord, haſt thou

delivered

delivered me the ſonne of thy hand-maide, from time to time, and raiſed me helpers and preſervers: I have found theſe thy mercies, and let the due conſideration of them, enter into the cloſet of my heart, and there reſt by a bleſſed remembrance of them, never to be forgotten; and grant that I may humble my ſelfe before thee with all due thankfulneſſe and obedience to ſerve thee, and thou, O God, which continuedſt thy mercy unto thy ſervant Joſhuah *and the children of Iſrael, continue thy good mercies unto me, direct and guide me over this Jordan of danger, that I be not drowned in ſinne, and grant that I may rightly and truly follow my guides, and the Arke of thy holy Covenant, by an humble and true diſtance, directly to follow their feete, leſt I fall into the crooked by-pathes, of my owne inventions, and as thy children of Iſrael, after their deliverance over Jordan did ſhew their thankfulneſſe, by picking up ſtones at Gilgall, ſo fix and pitch in my heart, O Lord,*

ſome

ſome Sacred monuments of praiſe and thankeſgiving for my redemption from the deep waters of pride and miſchief: and circumciſe thou my corrupted heart, and ſo cleanſe and purge me, that I may be made fit to fight againſt ſinne and Satan, and the Jericho of this inconſtant world, and grant that I may keepe a holy paſſeover here in the plaines of my pilgrimage, before I approach before the wals of Jericho to conquer the luſts and vanities thereof: let my ſoule know, O Lord, that the Princes of darkneſſe will riſe up againſt me to deſtroy my ſoule, (as the Canaanites and the Amorites did riſe againſt Joſhua) and therefore arme me with thy ſhield of faith, and ſtrengthen me with the helmet of ſalvation: and as the Reubenites, the Gadites, and the halfe tribe of Manaſſeh did goe before the children of Iſrael towards Jericho, ſo let thy bleſſed Angels, O Lord, goe before me in this my paſſage of life and danger of ſinne: and let the enemies of my ſoule be aſtoniſhed and in feare

as they were before the children of Israel: and as thy holy Army, O Lord, did goe by thy command seven times about Jericho with such solemnities as thou didst appoint, and by thy wonderfull mercy, the wals of Jericho fell downe, and the city was destroyed by fire: so give me thy servant grace to obey thee as thou commandest, though it please not my sense, and to imitate thy holy Prophet David, *to worship thee seven times a day, and to obey and serve thee in those things, and in that way, as thou by thy holy word, and the Church of Christ commands me, though it seeme contrary to mine owne unruly fancy, conceit, and opinion; that by thy mercy and my obedience, the stony wals of my wilfulnesse and iniquity may fall downe in me, and thy divine fire may consume all the drosse of my inward and sinfull soule; and as* Rahab *the harlot, though a sinfull woman, was the instrument of safety, to the spies sent by* Joshua *to view Jericho; and by her was discovered the*

fearcs

fears of that countrey and people, which charity and hoſpitality of hers proved afterwards the ſaving of her ſelfe, her kinred, and all that ſhe had; ſo by this example let me know, O Lord, that thou canſt worke good out of evil, for the good of thy ſervants, and them that go forward to ſerve thee in the obedience of thy commands.

And good Lord, by this let me know, and diſcerne, the great reward thou prepareſt for them that doe the workes of charity, and what a buckler and defence it is unto them, in the time of danger when the judgement and ſtrength of man is feeble. for O Lord, it is thy promiſe to reward the works of mercy: furthermore, good Lord, keepe covetouſneſſe, pride, and diſſembling from the ſoule of thy ſervant; let not the Babyloniſh garment of pride take hold on me, nor let me encline to the wedge of gold to infatuate my underſtanding, thereby to draw me from my obedience to that which thou commandeſt; then ſhall I avoid the puniſh-

ment due unto diſobedience, & the hurt & danger which may redound unto thy Iſrael my brethren; good Lord, when I ſhall fall, raiſe me up with true repentance, and let me lie in wait by all prudent and carefull wayes in an holy ambuſh, to deſtroy and entrap theſe men of Ai, the enemies of my ſoule; and after thy deliverance of me, and the forgiveneſſe of my former offences, build in my heart an altar of thankeſgiving to ſacrifice my ſoule unto thee and praiſe thee in the preſence of the Ark of thy Covenant before all the Elders of thy Church; and if in this my ſpirituall progreſſe, I ſhall meete with any people of bad deſervings, give me grace to beare with their infirmities, and to keep my Covenant and promiſe with them, and to helpe them in their diſtreſſe, as Joſhua *did deliver the Gibeonites, becauſe of his oath that he ſware unto them; and good Lord, helpe and aſsiſt me in the continuall conflicts of this world, of ſo much danger and trouble to my ſoule: helpe me*

at

at the waters of Merom, from the conflicts that there I may ſuffer, by the grand oppoſers of my hoped for happineſſe, and for my deliverance I may give thankes unto thee, and ſerve thee, in that thy tabernacle of Shiloh which is the houſe of God.

Lord, by thy mercy give me the benefit and comfort of thy Cities of refuge, that by my ſinnes of ignorance and weakeneſſe, I may not fall into thy hands of Juſtice, but may be received unto mercy: and give me grace, O Lord, to be thankfull and well contented with that portion of livelihood, which thou haſt appointed for me, amongſt the tribes thy ſervants, in this Iſrael wherein I live: give me grace to follow and obey the counſels of my ſpirituall governours, and have a venerable regard to their commands, as the good Iſraelites had, to the laſt counſels of Joſhuah, *and ſo good Lord, living in the true obedience of thee, I*

may depart this transitory life in thy blessed feare and favour, even for Jesus Christ his sake, my onely hope, my captain and deliverer.

Amen.

* *
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THE

THE HISTORY OF *Hezekiah*, and the deſtruction of Ieruſalem by *Nebuchadnezzar* in the reigne of *Zedekiah*.

IT came to paſſe in the fourteenth year of *Hezekiah* that *Senacherib* King of Aſſyria, came into Judah and tooke all the ſtrong holds, and he ſent *Rabſhakeh* from Lachiſh to Jeruſalem unto *Hezekiah* with a great Army: then came forth unto him from the King, *Eliakim* and divers others: and *Rabſhakeh* ſaid unto them, Say ye unto *Hezekiah*, Thus ſaith the great King of Aſſyria, What confidence is this wherein thou truſteſt? and ſpake other great words, and blaſphemed againſt the Iſa. 36.

God of Iſrael, and demanding pledges for his Maſter the King of Aſſyria.

Then ſaid *Eliakim* unto him, I pray thee ſpeake unto thy ſervants in the Syrian tongue for we underſtand it, and ſpeake not to us in the Jewes language in the eares of the people that are upon the wall.

Iſa. 37. But *Rabſhakeh* ſaid, Hath my Maſter ſent me to thy Maſter and to thee to ſpeake theſe words? Hath not he ſent me unto the men that ſit upon the wall, that they may eate their owne dung, and drinke their owne piſſe with you? and he ſpake this with a loud voice in the Jewes language: and ſaid more, Thus ſaith the King of Aſſyria, Let not *Hezekiah* deceive you, for he ſhall not be able to deliver you: neither let him make you truſt in the Lord, or think he can deliver you, hearken not to the King; but come you out with a preſent and make your agreement, that ye may eate under your

your owne vines, and drink in your owne ciſterns: but the people held their peace anſwering him not a word; for ſo the King commanded them: then came *Eliakim* and the reſt that were ſent out, to *Hezekiah* with their clothes rent, and told him the words of *Rabſhakeh*: when the King heard it he rent his clothes, and put on ſackcloth, and went into the houſe of the Lord; and he ſent *Eliakim* and the Elders of the Prieſts covered with ſackcloth unto *Iſaiah* the Prophet the ſonne of *Amos*.

And they told him of the blaſphemy and threatening of *Rabſhakeh*: and the Prophet anſwered them, Thus ſhall you ſay unto your Maſter: Thus ſaith the Lord, Be not afraid of the words wherewith *Rabſhakeh* hath blaſphemed me: Behold, I will ſend a blaſt upon him, and he ſhall heare a rumour and returne to his owne land, and there he ſhall fall by the ſword: and the

the King of Aſſyria being gone from Lachiſh to fight with the King of Ethiopia: he ſent meſſengers to *Hezekiah* to ſay unto him, Let not thy God in whom thou truſteſt deceive thee, ſaying, Jeruſalem ſhall not be given into the hand of the King of Aſſyria, as well as other lands: and *Hezekiah* received the Letter from the hand of the meſſengers, and after he had read it, he went into the houſe of the Lord and ſpread it before the Lord, and prayed unto him, ſaying, O Lord of hoſts God of Iſrael that dwelleſt betweene the Cherubins, thou art the God, even thou alone, of all the kingdoms of the earth: thou haſt made heaven and earth: encline thine eare, O Lord, and heare; open thine eyes, O Lord, and ſee, and heare all the words of *Senacherib* which hath ſent to reproach the living God. Now therefore, O Lord, our God, ſave us from his hand, that all the kingdomes

domes of the earth may know that thou art the Lord, even thou onely.

Then *Iſaiah* the ſonne of *Amos* ſent unto *Hezekiah*, ſaying, Whereas he had prayed unto the Lord againſt *Senacherib*, the Lord would heare him, and put a hooke in his noſe, and a bridle in his lips and turne him backe by the way he came, and that he ſhould not come into the city of Jeruſalem, nor ſhoot an arrow there, nor caſt a banke or trench againſt it; but would defend and preſerve the city for his owne ſake, and for his ſervant *Davids* ſake: and the Angel of the Lord went forth and ſmote in the Camp of the Aſſyrians one hundred foure ſcore and five thouſand: ſo *Senacherib* King of Aſſyria departed and returned and dwelt at Niniveh: and after it came to paſſe as he was worſhipping in the houſe of *Niſroch* his god, that *Adramelech* and *Sharezar* his ſons ſmote him with the ſword, and they eſcaped into the

Jer. 37.

the land of Armenia, and *Eſarhaddon* his ſonne reigned in his ſteed.

Iſa.38. And in thoſe dayes was *Hezekiah* King of Iſrael ſick unto the death, and *Iſaiah* the Prophet came unto him, and ſaid, Thus ſaith the Lord, Set thine houſe in order for thou ſhalt die: then *Hezekiah* turned his face towards the wall & prayed unto the Lord, Saying, Remember now, O Lord, I doe beſeech thee, how I have walked before thee in truth and with a perfect heart: and he wept exceedingly: then came the word of the Lord to *Iſaiah*, ſaying, Goe, and ſay to *Hezekiah*, Thus ſaith the Lord, the God of *David* thy father, I have heard thy prayer, and have ſeene thy teares, Behold, I will adde unto thy dayes fifteene yeares, and I will deliver thee and this city out of the hand of the King of Aſſyria.

And this ſhall be a ſigne unto thee from the Lord, I will bring againe the ſhadow of the degrees which

which is gone downe in the Sunne-dyall of *Ahaz* ten degrees backward: and *Hezekiah* praiſed the Lord for his mercy, ſaying, The Lord was ready to ſave me, therefore will I ſing my ſong to the ſtringed inſtruments all the daies of my life in the houſe of the Lord: and *Iſaiah* gave order to apply unto him a lump of figs, and lay it as a plaſter upon his boyle, which did heale him.

About that time *Merodach Baladan* the ſonne of *Baladan* King of Babylon ſent a letter and preſents unto *Hezekiah* hearing he had been ſicke: and the King was glad of their coming, and entertained them with great courteſie, and ſhewed them all his precious things; the ſilver, gold, ſpices, and the precious ointments; his armour, and all that could be ſeene in his houſe, or his dominions. Iſa. 39.

Then came *Iſaiah* the Prophet unto King *Hezekiah* and ſaid unto him,

him, What ſaid theſe men, and from whence came they? and *Hezekiah* ſaid, They came even from Babylon: then ſaid he, What have they ſeene in thine houſe? and *Hezekiah* anſwered, I have ſhewed them all in my treaſures, and nothing have I hid from them: then ſaid *Iſaiah* unto him, Heare the word of the Lord of hoſts, Behold, the dayes will come that all that is within thine houſe, and that which thy fathers have laid up in ſtore untill this day ſhall be carried to Babylon, nothing ſhall be left, ſaith the Lord: and of thy ſonnes which ſhall iſſue from thee ſhall they take away, and they ſhall be Eunuches in the palace of the King of Babylon. And according to this propheſie, many yeares after it came to paſſe.

Iſa. 37. *Jeremiah* living at that time when *Nebuchadnezar* came to beſiege Jeruſalem, he told them what would befall: but the Princes were wroth

wroth with him and put him in priſon: after he had beene there many dayes *Zedekiah* the King ſent and tooke him out, and the King asked him ſecretly, Is there any word from the Lord? and *Jeremiah* ſaid, There is: for thou ſhalt be delivered into the hand of the King of Babylon, therefore heare me, O my lord the king, let my ſute come unto thee, that I may not returne to priſon where I was, leſt I dye there: then the King commanded he ſhould be committed into another priſon, and that he ſhould have given him daily a piece of bread out of the Bakers ſtreet, whiles the bread laſted: but ſtill the Prophet perſiſted, and told them, Thus ſaith the Lord, This city ſhall ſurely be given into the hand of the King of Babylons army: therefore the Princes were incenſed againſt him, and ſaid unto the King, We beſeech thee, let this man be put to death, for thus he weakeneth the hands of the

the men of warre and all the people in this city in ſpeaking thus unto them.

And the King ſaid, He is in your hands, doe with him what you pleaſe: and they tooke *Jeremiah* and caſt him in a dungeon, and they let him downe by a rope, and in the dungeon was no water but myre that he ſunke in: and ſome men complained of this cruelty done to *Jeremiah* unto the King, who commanded thirty men to goe and take up *Jeremiah* out of the dungeon: and they tooke old rags and caſt them downe into the dungeon, the which *Jeremiah* put under his arme pits, and ſo they drew him up: and *Zedekiah* the King ſent for *Jeremiah* and ſaid unto him, I will aske thee a thing, hide nothing from me: and *Jeremiah* ſaid unto the King, If I declare it unto thee, wilt thou not put me to death? and if I give thee counſell wilt thou hearken to mee? ſo the King

king ſware ſecretly unto *Ieremiah* ſaying, as the Lord liveth that made us this ſoule, I will not put thee to death, nor give thee into the hands of theſe men that ſeek thy life.

Then he ſaid unto the king, thus ſaith the Lord God of hoſts the God of Iſrael, if thou wilt goe forth to the Princes of the king of Babylon, then thy ſoule ſhall live; and this city ſhall not be burnt with fire, and thou and thy houſe ſhall live. But if thou wilt not goe forth unto them, then ſhall this city be given to the Chaldeans, and they ſhall burn it, and thou ſhalt not eſcape out of their hands, and the king ſaid unto Jeremiah, I am afraid of the Jewes that are fallen to the Chaldeans, leaſt they deliver me to their hands, and they mock me. Jer. 38. 17.

But the Prophet ſaid, they ſhall not deliver thee, obey I beſeech thee the voice of the Lord, ſo ſhall it bee well with thee. But if thou re-

fuſe to goe forth, this is the word that the Lord hath ſhewed me. Then ſaid Zedekiah unto Jeremiah, let no man know of theſe words, and thou ſhalt not die; the which he did: ſo Jeremiah after, abode in the Court of the priſon, untill the day that Ieruſalem was taken.

And it came to paſſe on the ninth year of Zedekiah king of Iudah, Nebuchadnezzer king of Babilon, and his army came before Ieruſalem and beſieged it, and in the eleventh yeare of Zedekiah the city was taken, and all the Princes of the king of Babilon entered the city, at which time Zedekiah and all his men of warre fled out of the city by night, by the way of the kings gardens, but the army of the Chaldeans purſued after them, and overtook Zedekiah in the plaines of Iericho, and took him & brought him to Nebuchadnezzar king of Babilon, who gave judgement upon him, and cauſed his

his ſonnes to be ſlaine before his face, and all the Nobles of Judah, and he put out the eyes of Zedekiah, and bound him in chaines to carry him to Babilon, and they burnt Ieruſalem, and brake down the walls thereof, and carried captive to Babilon all the remainder of the people that were within the city, but left the poorer ſort that had nothing, and gave them vineyards and fields; and the king of Babilon gave charge concerning Jeremiah to take him, and doe him no harm, but uſe him with all kindneſſe, ſo they took Jeremiah out of the Court of the priſon, and ſent him home, ſo he dwelt among the people.

MEDITATIONS upon the Hiſtory of king *Hezekiah.*

EVerlaſting God, whilſt we live here in this earthly Jeruſalem, nothing is to be expected, but continuall conflicts in our ſpirituall warfare, betweene the world, the fleſh, and the ſpirit; how bitterly O Lord, and vehemently doth the enemy of my ſoule, like Rabſhekah, ſuggeſt into me diſtruſts and feares, to make mee doubtfull of thy promiſes and providence, endeavouring to weaken my faith and confidence in thee, by putting great feares, doubts, and troubles, to my inward and fraile ſenſes.

In this affliction and trouble to my ſoule, O Lord I beſeech thee from time to time to give me grace with good Hezekiah, to come unto thee with

my heart rent, and continually to implore thy bleſſed help and aſsiſtance, and that I may obtain the like mercy that he did receive from thee, and let not that helliſh blaſphemer prevail over me, but put thou a hook in his noſe, & a bridle in his lips, and ſend a blaſt upon him, that he may be driven away, and have no more power to diſturb and oppres my weak & feeble ſoul, by his threatnings and ſuggeſtions; and good Lord, in all thy conflicts, batteries, and oppreſsions, that hereafter I may meet with all by this my ſpirituall and dangerous enemy to my ſoule, give me grace moſt humbly to come unto thee my hope and helper, and to thy houſe where thou dwelleſt between the Cherubins; and there, as Hezekiah *in his trouble and diſtreſſe, did ſpread out the letter of Zenacherib before thee, and humbled himſelfe before thee with much ſorrow; ſo good Lord, in all my troubles, grant that I may ſpread before thee, with true and perfect humility of heart, the troubles and afflictions of my ſoule; and*

then

then O Lord heare me, and in pitty look upon my danger, and deliver me, from the power of the Zenacharib of this world, and his inſtruments, the diſturbers of my pilgrimage to my heavenly happineſſe, and the quiet of a good conſcience in this Jeruſalem, ſtrengthen (O Lord) my outward walls of fleſh and blood, enable me with obedience and patience, quietly to beare the reproaches and threatnings of this my ſpirituall enemy, which in a kind of proportion, the Children of Iſrael did endure upon the walls of Ieruſalem; deliver me from the danger of their deadly arrows O Lord, and grant they may not entrench about my ſoule to endanger it.

And O Lord, as for thy ſervant Davids ſake, thou diddeſt look favourably upon Jeruſalem, ſo I doe moſt humbly beſeech thee for thy ſon Jeſus Chriſt his ſake to be mercifull unto me, to defend and keep me thy ſervant that puttethhis truſt in thee, from the danger of al my ſpiritual enemies, whenſoever it ſhall pleaſe thee to viſit me by the bed of

ſickneſſe, be thou then mercifull unto me a ſinner, O Lord, and with Hezekiah *let me turn unto thee with true and perfect contrition of heart, and grant that then I may receive mercy and comfort from thee, thou God of mercy and compaſsion, and as thou ſent'ſt thy Prophet* Iſaiah *unto* Hezekiah *to comfort him in his ſickneſſe, and who adminiſtred unto him help both for ſoule and body, ſo be thou mercifull unto me a ſinner, and at the hour of diſtreſſe and danger, ſend unto mee thy ſervant, ſpirituall comforts, to aſſiſt my feeble ſoule towards thee, and good Lord let the lengthening of my dayes here upon earth, and my health, be ſanctified unto me, that thereby I may be ſtrengthened to ſerve thee better and more carefully, for thy goodnes and mercy; and let me know and continually conſider, that the eternall life hereafter, is the only true happineſſe, and let me ſo run my courſe here, O Lord, that at laſt I may attaine and come to that ſafe haven of felicity, the only*

only hope of my ſoules health, and the hope of all them that put their truſt in thee.

O Lord thou ſeeſt and knoweſt the great weakneſſe and frailty of fleſh and blood, and that without thy continuall help we cannot ſtand, but ſtil are ſubject to ſtumblings and falls by the traps of the old ſerpent and watchfull enemy, when it ſhall pleaſe thee O Lord to hear my prayer, and to deliver me thy ſervant from all thoſe dangers and evils, as thou didſt Hezekiah, *and the which I have ſo humbly deſired of thee. Let me not fall I doe moſt humbly beſeech thee, into that great impiety and danger, to forget thy mercies, to grow proud and confident of my ſelfe, and of my wealth and power; and to expoſe my vanity to the Babilonian meſſengers and intelligencers, the enemies of my ſoule, But let me alweyes be watchfull over my ſelfe, to avoid the danger of all wicked ſuggeſtions, and ſtill to humble my ſelfe before thee, and truly to know, and ſeriouſly conſider, that all things*

things upon earth, beauty, wealth, or whatsoever else, that is most pleasing to our fond and unbridled fancy, are as but dung, even glistring and fading vanities; and so shall they servant O Lord, by avoiding these vanities, continue in thy favour, and be freed from the bondage and yoake of Babilon, and all the just punishments of sin, and be safe within the walls of Jerusalem, and worship thee in thy holy Temple for ever.

MEDI-

MEDITATIONS
Vpon the taking of Zedekiah, and the captivity of the children of *Israel.*

O *Lord, when we are captived unto ſin, and drunk in our iniquities, how blind doe we run headſtrong to deſtruction? neither* Zedekiah *nor his Princes would follow the counſels of the Prophet* Jeremiah, *for the king was beſotted, and the Princes were infatuated in their underſtandings, & ſo deſtruction came upon them. O Lord make my ſoule to know the great danger of ſin, and what effect it works, where preſumption fears no danger, and hardneſſe of heart, ſhuts the gates of mercy. Therefore O Lord remove from me thy ſervant this hardneſſe of heart, and preſumptuous ſining againſt the leaſt; I run by my corruption into this dangerous way of blindneſſe*

blindneſſe and wilfulneſſe to perdition; make me capable and willing to receive good counſell, and to obey the inſtructions and directions of my ſpirituall guides, and not to follow my own dark obſtinate mind and opinion, that will lead me by a back way, and a bad way towards Jericho, where my ſpirituall enemy will entrap, overthrow, and triumph over me; then ſhall I be captive to a mercileſſe enemy, and never ſee again the beauty of Jeruſalem, but live in chaines and Babiloniſh blindneſſe with Zedekiah. *But open thou mine eyes O Lord, that I may ſee the myſteries of thy lawes, and obey them; then ſhall I behold the beauty of thy holineſſe for ever.*

THE

THE WICKEDNESSE Of the ſonnes of *Eli*, and the taking of the Ark of the Lord by the Philiſtines.

THE ſins of the ſons of *Eli* was very great before the Lord, for by their bad carriage, men abhorred the offering of the Lord, and they lay with the women that aſſembled at the door of the Tabernacle of the congregation. *Eli* then being old, and hearing all that his ſonnes had done in Iſrael, with too much mildneſſe he ſaid unto them, why doe you ſuch things? I hear of your evill dealings by all the people, it is no good report I hear of you, my ſonnes, ye make the Lords people to tranſgreſſe; but they hearkened not to the voice of their father, and there 1 Sam. 2. 12.

there came a man of God unto *Eli*, and told him of all the mercies that God had done unto his house, to sacrifice and wear an Ephod before him, telling him of his too much adhering to his sonnes, and threatned the judgement of God upon his house, and that *Hophni* and *Phineas* his two sonnes should dye both in one day, and that God would raise up another faithfull Priest to sacrifice before him, and that the remainder of *Elies* house should come and crouch to him for a morsell of bread, and shall say, put me I pray thee into one of the Priests offices, that I may eat a piece of bread.

And the Lord said to *Samuel* the Prophet, I will doe a thing in Israel, at which both the eares of every one that heareth it shall tingle, for what I shall doe against *Eli*; when I begin I will also make an end, for his iniquity which he knoweth, because his sonnes were wicked, and he

he reſtreined them not; *Samuel* feared to ſhew *Eli* that viſion, but *Eli* called *Samuel* and ſaid, my ſonne what is the thing that the Lord hath ſaid unto thee, I pray thee hide it not from me, and *Samuel* told him every whit, hiding nothing from him.

Now the Iſraelites went out againſt the Philiſtines to battell, and pitched by Eben-ezer, and the Philiſtines met them, and they joyned in battell, and Iſrael was ſmitten, and 4000 of them was ſlain.

And the Elders of Iſrael coming into the Camp, they ſaid, let us fetch the Ark of the Covenant of the Lord out of Shiloh unto us, that when it cometh among us, it may ſave us out of the hands of our enemies; ſo the people ſent to Shiloh to bring from thence the Ark of the Lord of hoſts, which dwelleth between the Cherubins, and the two ſonnes of *Eli*, *Hophni*, and *Phineas*, were there with the Ark of God

God, and when it was brought unto the Camp, all Iſrael ſhouted with a great ſhout, ſo that the earth rang againe. When the Philiſtines heard thereof, and that the Ark was come into the Camp, they were afraid, ſaying, God is come into the Camp of Iſrael, and woe unto us, who ſhall deliver us from this mighty God, this is the God that ſmote the Ægyptians with all the plagues, but they nevertheleſſe encouraged one another to quit themſelves like men, that they might not be ſervants to the Hebrewes, and after fighting with Iſrael, they overthrew them, and they fled every man to his own tent, and there fell of Iſrael that day thirty thouſand, and the Ark of God was taken, and the two ſonnes of *Eli*, *Hophni*, and *Phineas*, were ſlain; and there ran a man of *Benjamin* out of the Army, and came to Shilo the ſame day with his clothes rent, and with earth upon his head; and when he

he came, *Eli* ſate upon a ſeat by the way ſide watching, for his heart trembled for the Ark of God, and when it was told unto the city, they all cryed out, and the man came to *Eli*, telling him hee came out of the Army; then ſaid *Eli*, what is done there my ſonne? the meſſenger anſwered, Iſrael is fled before the Philiſtines, and there hath been a great ſlaughter; thy two ſonnes *Hophni* and *Phineas* are dead, and the Ark of God is taken; and when *Eli* heard mention of the Ark of God, he fell backward from his ſeat by the ſide of the gate, and brake his neck and died, he was then 98 yeares old and blind, and heavy of body, and he had judged Iſrael forty yeares; and his daughter in law the wife of *Phineas* being with child, and near her time, hearing the Ark of God was taken, fell into travaile, and being delivered of a ſonne a little before her death, they would have comforted her

herewith, but ſhe did not regard it; but ſhe named the child *Jehabod* ſaying, the glory is departed from Iſrael, for the Ark of God is taken.

And the Philiſtines took the Ark of God and brought it to *Aſhdod*, and ſet it in the houſe of *Dagon*, and ſet it by *Dagon*, and when they came in the morning into the houſe, they found *Dagon* fallen uppon his face to the earth, before the Ark of the Lord, and they ſet him up in his place again, & coming the next morning early, *Dagon* was fallen upon his face againe to the ground before the Arke of the Lord, and was broken upon the threſhold, onely the ſtumpe of *Dagon* was left, for which the Prieſts of *Dagon*, nor the people ever after did tread on the threſhold of *Dagon* in Aſhdod; but the hand of the Lord was heavy upon them of Aſhdod, and all the coaſtes thereabout, and they were deſtroyed and ſmote

with

with Emrods, and when they ſaw the judgement upon them, they ſaid the Ark of the God Iſrael ſhall not abide with us, for his hand is ſore upon us, and upon *Dagon* our God, and they aſſembled themſelves together, and concluded to carry the Ark of the Lord unto Gath, and they carried it about thither, and that city was likewiſe ſmitten with the hand of God, with a great deſtruction, and they had Emrods in their ſecret parts; therefore they ſent the Ark of God to Ekron, and they cryed out ſaying, you have brought the Ark of the God of Iſrael to us to deſtroy us and our people, and all the Lords & people of the Philiſtines gathered together, & ſaid, ſend away the Ark of the God of Iſrael, and let it goe again to his own place, that we be not utterly deſtoyed, for there was a deadly deſtruction throughout all the city, and the men that died not, were ſmitten with Emrods, and the

cry of the city went up to heaven, and the Ark of the Lord was with the Philiſtines 7 months, and they called their Prieſts and Divines together, to conclude how they ſhould ſend the Ark away, and they ſaid, ſend it not empty, but in any wiſe return unto the God of Iſrael a treſpaſſe offering, then yee ſhall be healed; then ſaid they what ſhall be the treſpaſſe offering wch we ſhall return to him? they anſwered, five golden Emrods, and five golden mice, according to the number of the Philiſtine Lords, for one plague was on you all, and on your Lords, and you ſhall make Images of your Emrods, and Images of the mice that hurt the land, and give glory unto the God of Iſrael, to take his hand off you, your Gods and your land, and doe not you harden your hearts, as the Ægyptians and *Pharaoh* hardened their hearts when he wrought wonderfully among them did they not let the people goe, and they

they departed? Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, tye the kine to the cart, and bring the calves home from them, and take the Ark of the Lord and lay it upon the cart, and put the jewels of gold which ye return for a treſpaſſe offering in a coffer, and tye, by the ſide thereof, and ſend it away; and ſee if it goe by the way of his own coaſte to Bethſhemeſh, if ſo, then he hath done us the great evill. But if not, and that it goe another way, we will take it as a chance that happened to us; and they did do what was commanded them, and laid the Ark upon the cart, and the coffer, with the Jewels; and the kine took the ſtreight way of Bethſhemeſh, and went lowing along the high way, and turned not aſide; & the Lords of the Philiſtines went after them; and they of Bethſhemeſh were reaping their wheat, and ſeeing the Ark they rejoyced

to ſee it, and the cart came into the field of *Joſhuah*, a Bethſhemite, and ſtood there where there was a great ſtone, and they clave the wood of the cart, and offered the kine a burnt offering unto the Lord, and the Levites took downe the Ark of the Lord, and the coffer, with the Jewels, and put them on a great ſtone, and the men of Bethſhemeſh offered burnt offerings, and ſacrificed the ſame day unto the Lord.

And when the Lords of the Philiſtines had ſeen thoſe things, they returned to Ekron, and the ſtone whereon they ſet the Ark, is called the great ſtone of *Abell* which is in the field of *Ioſhuah* the Bethſhemite, and the Lord ſmote the men of Bethſhemeſh, becauſe they had looked into the Ark of the Lord, even fifty thouſand men, and the people lamented, and they ſent meſſengers to the inhabitants of Kiriath-jearim to fetch up the Ark

unto

unto them, and they came and fetched the Ark of the Lord unto them, and brought it into the houſe of *Abinadab* in the hil, and ſanctifi-ed *Eleazer* his ſonne to keep the Ark of the Lord, and there it con-tinued twenty yeares, and all the houſe of Iſrael lamented after the Lord.

And long after twenty yeares, 2 Sam. 6.
David gathered all the choſen men of Iſrael, and went with them, from *Baal* of Judah to bring up the Ark of the Lord of hoſts that dwelleth between the Cherubins, and they ſet the Ark of God upon a new cart, and brought it out of the houſe of *Abinadab*, and *Uzzah*, and *Ahio* the ſonnes of *Abinadab* drove the cart, and *Ahio* went be-fore the Ark, and *David* and all the houſe of Iſrael played before the Lord on all manner of inſtruments made of firre wood, on Harps, and Pſalters, Timbrels, Cornets, and Cimbals, and when they came to

Nachons threſhing floore, *Uzzah* put forth his hand to the Ark of God and took hold of it, for the Oxen ſhook it; and the anger of the Lord was kindled againſt *Vzzah*, and God ſmote him there for his error, and he died by the Ark of God, and *David* was afraid of the Lord, upon the death of *Uzzah*, and would not remove the Ark of the Lord unto the city of *David*, but carried it into the houſe of *Obed-Edom* the Gittite, where it continued three months, and the Lord bleſſed *Obed*, and all his houſhold; and when *David* underſtood how God had bleſſed them, becauſe of the Ark of God, *David* went and brought the Ark of the Lord from thence unto the city of *David* with much gladneſſe; and after, they that bare the Ark had gone ſix paces, he ſacrificed Oxen and fatlings to the Lord, and *David* danced before the Lord, and was girded with a linnen Ephod; and ſo it was brought by

by *David* and all the hoſte of Iſrael, with ſhoutings, and with the ſound of Trumpet, into the city of *David*; but *Michall*, *Sauls* daughter, looked through a window, and ſeeing king *David* leaping and dancing before the Ark, ſhee deſpiſed him, and they brought the Ark of the Lord, and ſet in the tabernacle that *David* had made for it, and then *David* offered burnt offerings and peace offerings to the Lord, and bleſſed the people in the name of the Lord of hoſts; and he gave to every man and woman of all Iſrael, bread, fleſh, and wine; and ſo they departed every one to their houſe.

And *David* returning to bleſſe his houſe, *Michall* the daughter of *Saul* came out to meet him, & ſaid, how glorious was the king of Iſrael this day, who uncovered himſelf in the eys of the hand-maids of his ſervants, as one of the vain fellowes, ſhameleſly uncovereth himſelf; and

David

David ſaid unto *Michall*, it was before the Lord which choſe me before thy father, and before all his houſe, to appoint me Ruler over the people of Iſrael, therefore will I play before the Lord, and I will be yet more vile then thus, and will be baſe in my own ſight; and of the maid-ſervants which thou haſt ſpoken of, of them ſhall I be had in honour: therefore had *Michall* the daughter of *Saul* no children, untill the day of her death.

MEDI-

MEDITATIONS
Vpon the Arke of the holy Covenant.

OMnipotent God give unto me thy ſervant a venerable regard unto thine ordinances, and to worſhip thee as I ought to do, and not to encline to an unreverent ſerving of thee, and ſelfe-conceit; but let Zeale poſſeſſe my ſoule, and humble devotion dwell in my heart: deliver me O Lord from the danger of theſe bad and evill times, for thine altars are prophaned, and thy worſhip in thy holy places are wholy neglected, and the glory ſeems to be departed out of this our Iſrael; let me look back O Lord to the times of old, how thy ſervants the children of Iſrael did worſhip towards thy holy temple, and the Ark of thy holy Covenant, placed between the Cherubins; and how thou waſt pleaſed therewith;

therewith; what bleſsings O Lord from time to time did goe along with this Ark of thy Covenant, and what puniſhments did fall upon them that did prophane it? O Lord give me humbleneſſe of heart to deſire an humble knowledge of thee, and not to be buſie in prying into thy ſecrets, to look into the Ark of thy Covenant, leaſt I be deſtroyed with them of Bethſhemeſh, neither let me diſtruſt thy power O Lord, or intermedle with holy things, but keep the right and lowly rule that thou haſt commanded; ſo ſhall I avoid and eſcape the puniſhment of Uzzah, *the ſad experience of evill, which curioſity and intruſion into Gods ſecrets and other mens callings, ever brought unto the conſcience.*

Lord let me ſtand with perfect humility afarre off with the Publican, and humbly without the bounds of the Sanctuary with thy people of Iſrael, in their worſhip towards thee, and not proudly to preſume to come into the Sanctum Sanctorum, *the holy of holyes, but venarably*

venerably to worſhip towards it with lowlineſſe of heart; keep thy ſervant O Lord from the dangerous diſeaſe of theſe times, let me not be wiſe in my own conceit, nor buſie, and opinionated of my own Iudgement, to diſturb Church and State, and to ſeare my own conſcience, but give me grace to be humble and meek; and as the children of Iſrael did obey Moſes *by keeping without the limits of mount Sinai, and muſt not touch the border of it whiles the law was delivered; ſo keep me, O Lord, farre from preſumption, that neither eye nor hand out-compaſſe themſelves to my deſtruction; and this was by a moſt ſtrict charge from thee O God, and that only* Moſes *and* Aaron *ſhould come before thee upon the mount, with great puniſhments threatned unto the breaker of this command. By this reſtraint, let thy ſervant tremble at thy Iudgements, and feare with the children of Iſrael in the conſervation of my ſpirit, and obey thee with humility from the very bottome of my heart, as the*

conſternation

Iſraelites

Iſraelites did at the bottome of mount Sinai, and let me not O Lord follow the dangerous example of them, that with ſo much preſumption goe about to break the rules which thou haſt commanded, preſuming to ſtep before them whom thou haſt appointed to be their guides, to break with pride of ſpirit within the borders of mount Sinai, contrary to thy commands; good Lord let me leave my Iudgement in points of faith, to the Prieſts that thou haſt appointed to come into the inner Temple of thy holineſſe, where they doe receive the holy oracles of truth from thee to deliver unto us, that doe humbly wait in the place and ſtate which thou haſt ordained. For this boundleſſe and unruly pride, and groundleſſe ſelfe-conceit, as it brought the Angels from heaven, ſo O Lord from time to time it hath diſturbed the world, and thy holy Church, filling it full of hereticks and blaſphemers, who have been the fire-brands of thy wrath, as plagues and puniſhments for the ſins of the world; preſerve me

therefore

therefore O Lord from this ſo dangerous a rock, and let me not follow my own will and fancie, and keep thy ſervant from raſh and heady reſolutions, and not be too confident of my own opinion, for what am I O Lord, to build a Church to my own weak imagination, to rend my ſelfe from the Elders and Congregation of Iſrael, to go a gadding after my own inventions, and to fall into the traps of innovations, and the private opinions of theſe bad and dangerous times, the Seminaries and ſeed-plots of ſedition and tumults, the ruine of Church and Common-wealth, of all order, government, charity, and brotherly love. But let me keep O Lord that ſafe rule to walk in, even the plain path of thy Church, which thou haſt appointed both in the old, and the new law.

For O Lord, the Church, the Ark of thy Covenant, was alwayes eminently to be ſeen and known to the Iſraelites in all their journies, from Egypt to Jeruſalem, and towards it they did worſhip,

ſo

ſo after thy marvellous deliverances of them over the red Sea, and the deſerts of this world; this Ark was placed in thy holy Temple at Jeruſalem, where all the Tribes of Iſrael came up to worſhip; and towards which holy of holies, they did worſhip, whereſoever they were diſperſed; and in their captivities: and the ſacrifices there was more acceptable to thee, then the Adorations that were at Bethel framed by Ieroboam, that made Iſrael to ſinne, by a worſhip of his own invention; for vain glory, the true type of hereſie and innovations.

By this O Lord, let thy ſervant to ſee that there was alwayes a knowne and certain way of worſhip, and a viſible Church to thy children of Iſrael, even in the middle of the red Sea, and Jordan of danger and drowning, being purſued by the Egypt of this world, and ſtill from time to time, this people of thine, and in thy Church, there were guides and governours for them to follow, to preſerve them from by-paths, and in the right rule of thy Church,

and

and ſaving truth, which Church and worſhip was hid from the Gentiles for their great abominations, and by thy ſecret judgements; yet out of thy great and wonderfull mercy to mankind, according to thy promiſe, and propheſies, a Meſsias did come to redeeme the Gentiles, and to bring them unto thee, and that great mercy of his Redemption, which wonderfull mercy was by my bleſſed Redeemer and Saviour Ieſus Chriſt, the long hoped for Meſsias, deſcended from the roote of Jeſſe *the great deliverer of the Gentiles, from the thraldome and bondage of ſinne, whom no creature could redeeme, but that immaculate lamb the ſonne of God, deſcended from that bleſſed root, of whom all the Prophets have ſo much propheſied; and above all, the Prophet Eſaiah of the calling of the Gentiles, and the great viſibility of the Church, that ſhould be at his coming, for all the world to ſee and follow; and by which they ſhould learn to leave all blind corners, and crooked by-paths of igno-*

rance and wilfulneſſe, and all good and humble ſoules thither to repaire both Jewes and Gentiles, even to this Church, placed upon an open mountain, that every one might ſee the light thereof, thither repaire for the comfort and care of their ſoules; for there are the true Phyſitians, and the wholeſome balſames, to cure the feſtred ſores of ſin, and there is ſafety for the humble of heart, and there is ever light prepared for them.

Hat *Thus with humility of heart, aſcend up into that mountain of the Lord, and*

Hat *Thus O Lord by thy incomprehenſible mercy, thou haſt given us a way to follow, confirmed to us and the truth thereof, by the great example of thy ſervants in the primitive Church; the Apoſtles, Martyrs, Confeſſors and Virgins, and other thy Saints, by their great ſufferings and perſecutions in the ſpirituall progreſſe of this world, before the Ark thy Church could come to reſt, from that deluge and troubleſome waters of afflictions.*

In all their ſufferings and perſecutions, following the Example of their Pilot and Redeemer, being humble and meek, and obedient to their temporall Lords, and giving unto Cæſar, that was Cæſars, onely their faith and a good conſcience, they preſerved unſpotted before thee O Lord, deſiring rather to ſubmit their lives, then hold up their hands, and prayed for their perſecutors, rather then they would ſhed the blood of any man, that had the leaſt ſtamp of Gods Image upon him.

Let me not therefore O Lord ſpurne againſt authority, nor laugh at devotion, as Michall *that proud Dame did ſcoffe at* David *for dancing before the Ark, nor think it ſuperſtition to follow thy holy Ark ſeven times about Jericho, if it be commanded by Scripture, or men of divine authority have ſo determined, for there is a bleſsing goes along with this Ark of thy Covenant, and happines is a reward to the humble and devout ſoule, that attendeth without reluctation upon thy ordinances,*

and the disciplive of thee O God, whiles this Ark of truth stood with Dagon, that Idoll fell down and was brossen, for truth and falshood cannot stand together; let the soule of thy servant know this (O Lord) and let mee not think to serve thee but with a single, sincere, and an humble heart, and not to mix it with my own fooliſh fancy, but to serve thee by that rule as thou hast appointed; and good Lord let the Dagon of sinfulnesse that is raised up in my corrupt heart, fall downe and be broken in peices, and place in steed thereof thy holy Covenant and truth; Lord cleanse and purge me, and make me worthy to receive the Arke of thy Covenant, thy saving truth, and holy spirit; that by my corruptions and wickednesse of life, it may not be with mee, as it was with them of Ashdod, and Ekron, whiles the Arke was amongst them; to bring punishments and plagues upon me, for my iniquity and prophanesse, and inordination. But sanctifie my soule O Lord, and give the

blessing

bleſsing unto me, that thou diddest give unto Abinadab *and* Obed-Edom, *with whom the Ark did reſt; and make me a happy veſſell to receive thy holy ſpirit, and then will all things be happineſſes and bleſsings unto me, both in this life, and in the life to come.*

O Lord, though Eli *and his ſonnes did unrighteouſly before thee, to the bad example of the Iſraelites, yet let not the bad example that I may ſee by ſome bad members in thy Church, make me to ſtumble in my way, but ſtill to follow the Ark of thy Covenant, and mourn after it as the children of Iſrael did mourn and rejoyce in the proſperity of thy Church, when there ſhall be any joyfull remembrance of any kinde of mercy or deliverance.*

O Lord, bring me thy ſervant into the ſanctuary of thy ſaving grace, and thy holy Ark the Church, in ſafety unto the city of David, *in deſpight of all mocking* Michals, *that all the world may praiſe thee for all thy mercies, as* David *did magnifie thy mercy in the*

preſence of all the congregation, with a kind of ſpirituall joy, beyond the limits of all humane conceit, or the capacity of a proud Naturaliſt, and place it there O Lord, in the Tabernacle of peace and quietneſſe, that all the world may ſee thy mercy, and know the way to their ſalvation, leaving all blind by-paths, and diſtracted wayes that tend, and bend to deſtruction.

For thou O Lord haſt ſhewed us a way, and left us unexcuſable if wee follow it not, without unſound and deceitfull reaſoning; and our deſtruction is of our ſelves.

But let all praiſe and glory be given to thee O Lord for thy goodneſſe and truth, Thou O Lord art the way, the truth, and the life.

Lord lead us all by that way which thou haſt ſhewn, unto that truth which hath promiſed that life, then ſhall all doubtfull errors be removed from our ſoules, and we ſhall live in that Ark, where is the light and glory of thy preſence for ever.

FINIS.

Perfect

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11/2/21